

Zion's Herald.

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Zion's Herald.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

The Outlook.

New York will have a subway in operation next month. The Metropolitan Traction Company has 4,000 men at work on the Fourth and Madison Avenue line, and electric cars will be run underground by trolley from Astor Place to the Grand Central Station in October. The remainder of the line, up to 135th Street, will be completed this fall. The engines to supply the power are being installed in the Lexington Avenue power house. On sections where work is delayed by sewer construction or any other reason, horse-cars will be used temporarily. It is claimed that never in the history of underground construction have excavation, paving, track-laying and necessary iron-work been so speedily done.

Berber has been evacuated by the Derwishes, who have retired to Metemneh. It is hinted that the people of Berber drove out their oppressors, being aided by the tribesmen in the vicinity; and that the detachment of the Anglo-Egyptian force, which promptly occupied it, received a hearty welcome. Berber is the most important city, next to Omdurman, in that region. Its occupation by the Sirdar's troops gives the Egyptians control of the Nile up to the junction of the Atbara. It does more—it assures the advancing force that they are regarded as deliverers, and that the native tribes stand ready to co-operate with them in throwing off the Khalifa's yoke and restoring the Soudan to its legitimate owners.

A powerful light-ship, carrying two electric mast-head lights, visible on clear nights thirteen miles away, and provided with a fog siren that will blow a blast audible twelve miles in the heaviest weather, has been built for Diamond Shoal, that dread of mariners, ten miles off Cape Hatteras. The ship will be towed to the shoal and begin its work by October 1. Its crew will number sixteen men. Their duty is regarded as a perilous one. Both the currents and the bottom in this locality shift and change during violent gales in so uncertain fashion as both to make poor holding ground, and to chafe the strongest cables. If a lighthouse can be erected there—which many doubt after the unsuccessful attempt made to sink a caisson for its foundation—it should be built as speedily as possible.

The Latimer Tragedy.

On Friday afternoon last a body of striking coal miners, composed mostly of Hungarians and Poles, who had been marching from mine to mine, persuading and in some cases intimidating workmen to drop their picks and unite with them in the struggle for higher wages, encountered, near the Latimer (Pa.) coal-breaker, Sheriff Martin of Luzerne County, with a posse of seventy armed deputies. The sheriff halted them, read the riot act, and commanded them to disperse. The unarmed strikers, ignorant of English and therefore unable to understand what was read, persisted in going on. The sheriff's attempt to arrest their leader led to a scuffle, in which the former was worsted. Thereupon the deputies began to fire, at first it is said above the heads of the mob; then, as the excitement increased, into their ranks. Twenty-one were killed and some forty wounded—a tragic result which will be most surely and searchingly investigated. The Governor of the State was notified of a disturbance which the local

authorities declared themselves unable to quell, and promptly dispatched the Third Brigade to the scene. They are still on guard, as we go to press. The resentment of the miners at what they believe to be an unjustifiable wholesale slaughter of their fellows is intense and bitter. Nothing but the presence of the soldiers prevents an outbreak of bloody vengeance. The United Hungarian Societies have secured warrants for the arrest of the sheriff and his posse, but the latter are within the military lines and cannot be reached.

A Republic under Commercial Rule.

The revenues of the Central American republic of Honduras are to be run by a New York syndicate, of which Mr. W. S. Valentine is the head. This syndicate is to complete the railroad from Puerto Cortes to the Pacific coast, begun over forty years ago; assume the foreign debt of the republic, amounting to about \$35,000,000; and pay the Government an annual stipend of about 1,000,000 pesos (or \$500,000). In return, the customs establishments will be turned over to the syndicate; a concession of half a million acres of land adapted to mining and colonization purposes will be thrown in; and permission is given to establish and operate a bank, with special powers beyond those ordinarily granted to such institutions. The members of the syndicate are Chanancy M. Depew, John Jacob Astor, W. Seward Webb, B. F. Tracy, and other substantial business men. This new deal will do away with smuggling, prevent revolutions, and restore peace and financial prosperity, at least, to the country. The scheme goes into operation October 1.

Only an Average Crop of Wheat.

Wheat went above the dollar mark last week. It will probably go higher, for not only is the shortage abroad over 120,000,000 bushels, but the crop in this country, in the opinion of the Secretary of the Interior, is only an average one, and may fall below the average. This judgment is based upon observations made by Secretary Wilson in a recent tour through the West. He declares that the opinion that we have an unusual wheat crop is a mistaken one. The price, therefore, must go up. He reports the corn crop to be below the average, and states that a severe frost in Iowa, the greatest corn-producing State in the Union, within the next two weeks, would cause serious damage and make the crop very short. Corn, therefore, as well as wheat, will probably appreciate in value. The farmers in the West, according to the Secretary, "are on a broad smile of cheerfulness and hopefulness." Their prosperity means prosperity for all. "Every little country storekeeper is laying in a larger stock for the fall in anticipation of an increased demand, and he will not be disappointed."

The Death of Sumner's Biographer.

In many useful ways the late Hon. Edward L. Pierce, who died in Paris on the 7th inst., served his generation. As a legal writer his volume on "American Railroad Law," published forty years ago and subsequently revised, is still a standard authority upon that subject. As a philanthropist his admirable work during the early period of the Civil War in taking charge of the freedmen and plantations on the Sea Islands in South Carolina, establishing schools and inspiring aid societies, is gratefully remembered; also his subsequent work in connection with the Massachusetts Board of State Charities, particularly his visits to Europe and careful inspection and reports of asylums, prisons and reformatories abroad. As a lecturer for ten years in the Boston University School of Law he performed valuable service. But his grandest legacy is his well-known "Memoirs and Letters of Charles Sumner," a work on which he bestowed ten years of labor, which not only portrays the career and character of the great senator, but is also a most accurate historical picture of the nation itself during

the stirring period of Sumner's life. Mr. Pierce was 68 years old. He was a brother of the late Hon. Henry L. Pierce.

Mimic Cities Organized in Schools.

Last summer an experiment was tried in a New York vacation school. The boys and girls were permitted to organize themselves into "a school city" and to govern themselves by a mayor and common council of their own election. A health board, three judges, commissioners of Street Cleaning and of Police, were duly appointed. The scheme worked so successfully that the youthful mayor (a boy of 14) invited Mayor Strong of New York to visit the school city. He went and was charmed. The officials were introduced to him. The history of this mimic civic enterprise was detailed. He inspected the police force, more than half of whom were girls. He is now encouraging the establishment of similar organizations in the regular public schools—not as play, but as serious study. Nearly every department of the New York city government has been asked to prepare rules for the school cities. There are to be, for instance, in each Health board food inspectors, hygiene inspectors, sanitary inspectors, with sanitary police. Many principals of schools are eager to try the experiment.

A Brilliant Cuban Victory.

The town of Victoria de las Tunas, Province of Santiago de Cuba, was captured on the 30th ult. by a force of 5,000 Cubans led by Gen. Calixto Garcia. The town was defended by six forts and a garrison of nearly 400 Spanish troops. Repeated attacks were made by the insurgents, at first with musketry, subsequently with five pieces of artillery, one of them a dynamite gun. When three of the forts had been pulverized, and the barracks and hospital destroyed, the town capitulated, with the understanding that the military commander, his officers and soldiers, should be honorably treated and their liberty granted in case the Spaniards should propose an exchange of prisoners. The terms were carried out. The flag of Cuba Libre waves over the captured town. Great excitement was caused in Madrid at the news of this reverse. Captain General Weyler's failure to relieve the besieged garrison gave rise to bitter criticisms of his generalship and management of the campaign. It is said that the Government has informed him by cable that the condition of public opinion requires decisive action and the prompt recovery of Victoria de las Tunas.

Yellow Fever in the Gulf States.

In mid-June a mysterious fever broke out in Ocean Springs, Miss., a small town about eighty-five miles from New Orleans and sixty from Mobile. Up to Sept. 6, 728 persons were taken ill with it, of whom 12 died, 30 continue ill, and 686 recovered. The fever was pronounced to be dengue, one of the mildest of malarial maladies, and rarely fatal. No death occurred in the first three or four hundred cases in Ocean Springs; then some of the symptoms changed, and deaths began to occur. Those who succumbed appeared to have dengue plus the dreaded black vomit; other characteristics of yellow fever were lacking, except the latter. Expert investigation of cases, not only in Ocean Springs, but also in Biloxi, Perkinton, Soranton, and New Orleans, where it subsequently spread, showed that while a very few fatalities were to be attributed to genuine yellow fever, the characteristics of the two maladies had been so exchanged as to confuse the doctors. Prompt and efficient measures have been taken to isolate and stamp out the disease. Seven new cases of undoubted yellow fever were officially announced in New Orleans on Monday morning last, but no alarm was manifested. The gutters and plugs are to be frequently flushed by the Water Works Company; some 30,000 gallons of disinfectants are to be supplied daily; the sanitary police has been increased; every threat-

ened community and neighborhood will "clean house." Sporadic cases will probably continue to be reported, but no sweeping epidemic is feared.

Postal Savings Banks.

Nearly all civilized countries have them—Japan even, and Hawaii. They were established in England in 1861, and were rapidly extended to the colonies. In England deposits of one shilling are received; in Canada the limit is \$1. The Canadian system has been singularly successful. Deposits are received at all post-offices, and forwarded to the central office at Montreal. When the depositor wishes to withdraw money, he fills out a blank and sends it to the Postmaster General, who encloses to him a check on the Bank of Montreal—unless the local postmaster has funds sufficient to meet the demand. The total deposits by one person is limited to \$3,000, exclusive of interest. The rate of interest is 3½ per cent. Married women, and children above ten years old, are permitted to deposit and withdraw in their own names. The number of depositors is very large; the expense of management very small. Wherever this system of postal savings banks prevails, it is found to do away with hoarding. It trains the people to cease using stockings, chinneys, etc., for hiding-places. Moreover, it is convenient—the post-office is universal. In country places where no savings banks of the ordinary kind could thrive, the post-office is found. Still further, it can be made to work conjointly with the present post-office money order bureau. Postmaster General Gary is so convinced of the utility and desirability of enlarging his department by this addition, that he has announced his intention of making the establishment of the postal savings bank the leading feature of his administrative policy.

The British Labor Congress.

Its annual sessions are noteworthy events in the industrial life of Great Britain. Since it was organized thirty years ago by George Odger, a London shoemaker, it has supported, if it did not initiate, nearly every important reform that has improved the condition of British wage-earners. A few years ago it rid itself of Socialistic agitators by excluding from its membership every one who was not actually working at a trade or who was not a paid employee of some trade union. The executive work of the Congress is carried on by its Parliamentary committee. This committee receives all proposed resolutions (which must be submitted at least six weeks before the meeting of the Congress), and arranges the order of their presentation. A resolution that requires governmental action must be thrice adopted by the Congress before the committee will take it in hand; after this deliberate treatment of it, the committee undertakes to engineer it through the houses of Parliament. The thirtieth session of the Congress was held in Birmingham last week. The number of delegates was only 390, but they represented a membership of a million and a quarter working-men. The American delegates received a cordial greeting. The Congress instructed its Parliamentary committee to get as many members of Parliament as possible to vote for the eight-hour bill for all trades and occupations in the United Kingdom. A special resolution was unanimously adopted, pledging the moral and financial aid of all the trades unions to the 47,000 striking engineers—a noteworthy action which may lead to serious results. The Congress also favored a national federation of all trades and industries as the only hopeful relief for wage-earners "in their present unsatisfactory condition." An international settlement of the monetary question by restoring the par of exchange between silver and gold, and thus providing a common standard of value throughout the world, was formulated in a resolution and adopted. A resolution was passed looking to the abolition of child labor under the age of fifteen in factories, and of all night labor for children under the age of eighteen.

Our Contributors.

THE GUN IN INSTRUMENTS.

The rugged cliff that faced the main
Cherished a pine against its breast,
Whereon the wind woke many a strain,
As it were a violin caroused;
And souls that heard, although in pain,
Were soothed and lulled to peace and rest.

A people strove to break their chains,
And many bled and strife was long,
Until a minstrel voiced their pains,
And woke the world with echoing song;
And even the tyrant heard the strains,
And hastened to redress the wrong.

The souls of men were dried like dew,
And earth cried out with bitter need,
Until one said, "I dare be true,"
And followed up the word with deed.
Then heaven and earth were born anew,
And one man's name became a creed!

—CHARLES CRANDALL, in the Century.

A VISIT TO HALLE. WITH REFLECTIONS.

President B. F. Raymond.

GERMAN papers have been filled with reports of Queen Victoria's Jubilee. Well may her loyal subjects rejoice, and well may the nations join in the general rejoicing and express their congratulations and good-will. It is a pity that the Arbitration Treaty between England and the United States could not have been carried through and thus have established another bond between these great powers before this notable celebration. It has been interesting to notice the

Sentiments Reflected in the German Press.

One would have supposed from much that has appeared within a year that the relations between England and Germany were very much strained. But like our American papers, the German editor of a daily paper must be taken with a grain of salt. The editor must have copy. Almost without exception the German press has rejoiced with those that rejoice, and has done fairly well in its estimate of the good Queen's character and of her influence on her court and her age. I have seen only one notable exception. The *Hamburger Nachrichten*, which is supposed to reflect the sentiments of "the man of blood and iron," takes occasion to belittle the part the Queen has played in British history in the last sixty years. Only one great American paper, so far as I have been able to learn, shares the same unenviable notoriety, and that the *New York Sun*. The liberal press of Germany, and especially that of socialistic bias, is very hearty in its expressions of appreciation, and takes occasion to emphasize the fact that the Queen has always worked with the people as they have expressed their will in parliamentary majorities. This thought, emphasized in several papers, has implications which all may read concerning a government which is not so ready to carry out the will of the people. The people, however, are moving in Germany and are bound to work modifications in many directions in this mighty empire.

The German editor keeps an eye open toward America. He is at present much interested in the Hawaiian question. An article in the *Hamburger Nachrichten* of June 23 treats the subject at length. It considers the question of annexation one of great importance to all interested in the control of the sea and its commerce, and especially important to Germany, politically, commercially and strategically. What Harrison failed to do, and Cleveland refused to do, McKinley is likely to do—carry through the movement for annexation. It is a movement of "extraordinary political gravity" to the United States. Hitherto for one hundred and twenty years the United States has held fast to the continental limits of its political boundaries. It now carries the American ideal, which has been claimed for the Monroe doctrine, out beyond these continental limits to take possession of an island half way toward Asia; an island in size and population of little relative importance to the United States. The next step will doubtless soon follow in the annexation of St. Thomas and the other Danish Antilles. This would mark a notable change and a marked extension of the maritime and industrial politics of the "gigantic republic." No nation interested in the commerce of the sea can regard this with indifference. From Hawaii the United States would rule the North Pacific and would be of the greatest importance in the whole Pacific. Already the United States has the only good harbor at Pago Pago in the Samoan Islands. The American idea thus looms up in gigantic

proportions to the imagination of the German editor, and he concludes with the reflection that England, although most interested, says nothing; Japan protests, but her protest is a paper protest; Germany, alas! has no adequate navy by means of which she might gain "counter-concessions" for the prestige she is losing in Samoa, and is more and more likely to lose if the United States annexes Hawaii.

I visited the Franck Institute in Halle a few days ago, and while I sat in one of the class-rooms listening to a recitation in Latin I reflected on some of the things I have heard concerning the

Disabilities of Many of Our Young American Scholars

who study in European universities. A few weeks ago one of the Leipzig professors advised a young American not to take up a certain line of work for the reason that the American students were generally not prepared in their linguistic training to do that work successfully. I had a conversation with an eminent professor in Halle on the general question of classics and the movement toward scientific studies. In the course of the conversation, I mentioned the fact that the German student begins his classics three or four years earlier than most of our students, and for that reason has a very great advantage in the Greek and Latin. He said "Yes, and many of the American students when they come here, if they wish to pursue a course in which Greek and Latin are required, are obliged to go to work and learn the languages." I have met a number of Americans who deplore their lack of equipment in the classics. To get the full force of this statement we should remember that our men come here after they have completed their course in college, and many of them after a course in theology. The truth is, we do not get at our classics early enough. The class I heard in the Institute was a class of boys eleven years old. They were nine when they entered the Institute and began their Latin. It is near the end of the year and they were reviewing a number of irregular verbs and were translating German sentences of ten or fifteen words into Latin. The questions on the verbs were given rapidly, and there was hardly a failure during the twenty minutes devoted to that exercise. The boys answered separately or in concert as the instructor indicated, and whether one or all answered, the answer seemed to come from one mouth. The questions called not only for the various forms of these verbs, but often came in the form of a phrase to be put into some conditional or tangled form of the verb. They had been drilled until they knew their work. The translation of their sentences into Latin was equally well done. The mastery of the classical languages is essential to many of the lines of work pursued in these universities. In scientific work I am quite sure we beat the Germans. Indeed, that was remarked by the professor who commented on the need our American students had of learning the classical languages. We need to get at the Latin much earlier, and we have yet much to learn from the German drill master in the schools. This conviction grows out of visits to many classes, in different parts of Germany.

I had a very suggestive experience in one of the universities a few days ago. It is well known that the Germans are generally

Opposed to the Higher Education of Women,

when understood in the broader and more liberal sense. The struggle for a place in the universities has continued through many years. Gradually the hostility is giving way and the young ladies are now to be seen in a large number of the university lecture-rooms. Quite a number of Americans are studying here, and from time to time one of them takes her Ph. D. with credit, and as she passes out leaves the door a little wider open for those kindred spirits that are to come after her. I have a volume of nearly four hundred pages entitled, "Die Akademische Frau." It is made up mostly of opinions gathered from professors in the German universities. I am tempted to translate, but you could not print the whole of it. The movement is without doubt gaining ground. But I visited a Seminar. There were about fifteen present. The work assigned was on Kant. There were two young German ladies in the class. One of them opened the exercise with a discussion of "analytic judgments." When the general discussion came on, it was amusing to hear the professor suggest that they should not answer until it was clear that no gentleman was ready to answer. They demonstrated this much at least to a class of Germans; the right of

some women because of ability and taste to study the profoundest problems that occupy the human mind.

ECHOES FROM THE OLD WORLD.

V.

Mary E. Lunn.

WE have just returned from Kaiserswerth, but first I must tell you of our very pleasant visit at

Frankfort,

where we were hospitably entertained at our Methodist Episcopal Mission House, with Rev. and Mrs. Junker for host and hostess. Mr. Junker has charge of our Theological School, where many earnest young preachers are aided in preparation for their life-work. We were shown the rooms, but the students are away on vacation, the new term beginning with special services on Sunday, Aug. 22.

The Sunday we were in Frankfort we went to the M. E. Church, and though we could not understand much of what was said, we recognized the earnest and reverent spirit that characterized the service.

On Monday evening we attended a meeting of the Woman's Foreign Missionary Society, when Miss Walden spoke to them of her department of the Society's work in America. Then "the deaconesses" were invited to talk to her sisters, many of whom were present from the Frankfort Home. The addresses were made with Mr. Junker as interpreter, and though it was a strange experience for the speakers, the Lord blessed the word and many cordial greetings were given at the close, the smile and hearty hand-clasp of which we could understand, if not the spoken word.

Tuesday we visited the Deaconess House and Hospital, the mother of all our Methodist deaconess work in Germany. It began by the organization of the Bethanien Verein in 1874. This is the society having all the German Methodist deaconess work in charge, though it was not until the next year that the work really started by the coming of the first deaconess. Since then it has grown so as to now own and occupy two good-sized houses for the Home and Hospital, with a large number of deaconesses, some visiting, though most of them are nurses. Sister Martha, the superintendent (or Oberin, as they say here), referred to what had been said the previous evening about our need of a larger hospital in Boston, and though theirs is much larger than ours, she assured us that they greatly need more room and more workers. The "Macedonian cry" often comes to the Home in Frankfort to send workers to other places as they have already sent them to Hamburg, Berlin, Bern, and elsewhere.

We were told that the younger work in our church in Hamburg has outgrown its Frankfort mother, having a magnificent building newly erected for the combined work of Home and Hospital, and having wonderful success in both lines. We were sorry not to be able to see it, but were given a picture and plan of the interior, and rejoice to know that they have at Hamburg what their sisters in Frankfort and Boston are praying and hoping for.

They have, both at Frankfort and Hamburg, a training school to prepare probationers for the work by a four years' course combining the practical with theoretical work. At Frankfort the year opens in the fall and at Hamburg in the spring, so that the new students go to whichever begins nearest the time of their admission, the whole work, as before stated, being under direction of the one society.

Sister Martha went with us into their roomy garden (once the property of the Goethe family), and we were grateful that their convalescing patients could have so quiet and pleasant a place in which to recover strength.

In the afternoon we went by train (with a deaconess who speaks English as escort) to visit the Rest Home for deaconesses. The house is called "Gottestreu," which means, "God is faithful." The deaconesses come here for their vacations; or, if nurses, to rest between their severe cases. There, through our kind interpreter, I had a very pleasant visit with the sister in charge, a dear old saint of seventy years but still active and young in heart. She entered the work at Kaiserswerth in 1853, and it was a real inspiration to hear her talk of her love for it. She was very glad to know that we were to visit the work there, for though she has for many years been a Methodist, she is too sincere a Christian not to be interested in the work of other denominations as well. We were deeply impressed, as we saw the German deaconesses engaged in their various duties, by the very marked expression of joy and satisfaction in their faces, even though there are plain evidences of sacrifice and self-forgetfulness in the work. It was a real privation to us all not to be able to exchange greetings freely, but Sister Martha expressed our feeling when, as we were leaving, she said, (through Mrs. Junker's interpretation), "How good it will be to meet by and by where we shall all speak the same language!"

Kaiserswerth.

Leaving our kind friends in Frankfort and rejoicing in what we had seen of the Lord's work there, we next had the privilege of a ride down the beautiful Rhine, arriving at Cologne, where the next morning we visited the Cathedral, then took the train for Calum and there found the Kaiserswerth omnibus.

Before seeing this conveyance, we espied at the station what we were sure were deaconesses

bonnets. Going to the wearers we asked if they could speak English. The negative response being given, I showed them the letter addressed to their Oberin, and calling their attention to my bonnet, said: "Deaconess; America." With a bright smile of recognition and a hearty hand-clasp, they said something the tone of which sounded like a welcome to Kaiserswerth, and, pointing to the 'bus, they hastened to their train.

After a ride through a beautiful avenue of trees, we arrived at the quaint little Prussian town and were driven to the Mother House of the deaconesses. Met at the door by a bright-faced sister who smiled the welcome she tried to say, we were shown into the reception-room, while she hastened away with the letter. Presently a sister came who, in very good English, greeted us, and assured us of her pleasure at our visit and that she would gladly conduct us through the grounds, showing us as much as we desired of the various lines of work.

She took us first to the little "summer-house" where those familiar with the history of the movement know that the deaconess work of the present century was born sixty-one years ago. In the room is now a fine bust of Pastor Fliedner, the instrument in God's hands of the founding of the work. On the wall were the pictures of his sainted wives, the first of whom for a brief time at the beginning, the other for many years even after she became a widow, exerted such marvelous power in the growth and development of the work.

Returning from the summer-house past the church in which Pastor Fliedner labored so long and faithfully, we came to a long row of houses, and were shown through the Young Ladies' Seminary, Girls' School, Day Nursery, Old Men's Home (there was also an Old Ladies' Home in another part of the grounds), and then visited the beautiful Chapel and the Museum, where is a collection of curios from all the countries where Kaiserswerth deaconesses are at work, including Palestine, Syria and Turkey.

In the Mother House we saw pictures of some of the various institutions under their care in Jerusalem and many other places, and were told that there are at present 900 deaconesses on the roll, including the supernumerary workers, the oldest one of whom we met, a dear old lady eighty-four years of age, who had been a deaconess for more than fifty years, and whose face glowed with pleasure when told that the Kaiserswerth deaconesses were such an inspiration to their sisters in America.

The sister who so kindly acted as our escort had beautiful white hair under her snowy cap, and a face which showed that the heart was still young. She told us that she will celebrate her jubilee next year, having spent twenty-five years in the service if she continues until then. It is her work to teach music in the seminary, for not all even of German deaconesses are nurses, though the large majority of them are, and all have more or less training in this direction.

After resting while partaking of a real English cup of tea, we started for the new buildings on the other side of the village, taking in on our way the cemetery where lie the bodies of Pastor and Mrs. Fliedner and over a hundred of the workers.

We went first through the new Rescue Home, opened the day before and large enough to shelter thirty-six girls. This one house of itself shows much of the marvelous growth of the work when we remember that the very beginning of it was Pastor Fliedner's sympathy (partly through the influence of Elizabeth Fry) with girls who, having been in prison, find it so hard to face an unfriendly world in their efforts to reform. He first took two or three of them home for his wife to "mother" into better lives, and from that grew his work with "the other girls" who had not gone astray, but who with lives consecrated to God and His service can, as deaconesses, do so much to help others "for Jesus' sake."

One of the hospital buildings is for children,



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and we saw over seventy little ones being tenderly nursed, it may be, back to health, and even with this number (it being summer time) the beds are not all full.

Then came the pleasant home for the nurses, plainly furnished as are all the institutions, but exquisitely clean and bright.

The large hospital for men and women will accommodate two hundred and fifty, and in winter time the beds are always full.

The hospital for the insane we did not visit, but were taken through the spacious gardens both here and at the other side of the grounds; and as we walked through the lovely paths and saw so many beautiful sheltered nooks for convalescents to enjoy, or through the large kitchen garden, orchard and poultry yard, past barns and stables, and remembered the many buildings we had seen, and thought of the small beginning sixty years before, we said: "Surely, what hath God wrought!" Then, realizing that the need is great in our beloved America, and that we have the same God to trust in as Pastor Fildner and his fellow-workers, we thank God for the beginning in our American Methodism and take courage to hope, if the Lord tarries, that the work will continue to grow there also.

Having been thus privileged to visit this "deaconess Mecca," we are hastening back to London via Brussels (where the International Exposition is being held, suggesting in a faint way our "White City" of 1893), and, after a short visit in Edinburgh and Glasgow, we expect to sail, Aug. 30, from Southampton to New York by the steamship "Königin Luise" of the North German Lloyd line.

We return with deep gratitude for all we have received and for all that our Heavenly Father has done for our dear workers at home in our absence, and with the fervent hope that with all these opportunities and privileges consecrated to the God who gave them we may resume our work for Him as He shall direct.

METHODISM THEN AND NOW.

Rev. William McDonald, D. D.

WHEN we contemplate the unchristian spirit with which early Methodism was greeted in New England by our Congregational brethren, and then mark the fraternal spirit of these times, we are persuaded that, unless the signs of the times are all misleading, we are making commendable strides toward the millennium. I have in my possession a small volume entitled, "The Spirit of Methodism. A Poem, with Notes." 1831. It is an attempt at ridiculing Methodism in doggerel rhyme. The "Notes" state, in plain, unvarnished prose, the animus of the writer, who seems to have been a Congregational minister. Among other things he says: "Methodism may be useful when it stands alone. Even when it is sown among wheat, an attempt to exterminate it might root up the wheat also. It occasionally relieves a church, by drawing away disorderly and ungovernable members, and laying them under some restraint. But even that charity which hopeth and believeth all things can hardly imagine that the cause of piety or morality would sustain any real loss if all the fruits, branches and roots of it were peacefully and exclusively swept away from New England."

This might have been a charity which did some hoping and believing, but surely it was not that which "thinketh no evil." It would be entertaining reading to some to make extended extracts from these "Notes." "Methodists," he says, "like other heretics, wish to be considered Christians." The effect of their preaching is the same as that "done by the heathen, the Shaking Quakers," etc. "The worship which they render to God is idolatry." "Though they, like papists, do some good, yet their operations through enlightened regions produce a vast preponderance of evil." "They corrupt, disgrace, and stop revivals," etc.

This was the light in which Methodism was viewed by New England Congregationalism less than seventy years ago. At a more recent date this feeling existed without any marked modification. When the National Congregational Council was held in Boston a few years ago, we well remember an address delivered by Rev. Dr. Bacon, in which he said: "We are not Arminians; we do not want to invite the body of Arminian clergy, or the Arminian Methodists, to come in and be one with us." This was a respectful notification to the Methodists to keep away.

But what is that terrible Arminian heresy with which Dr. Bacon wants no fellowship? And how does it differ from the faith of the great body of New England Congregationalists? "Arminians," says Mosheim, the great church historian, "abandoned the common doctrine of a majority of the Reformed Church respecting predestination and divine decrees, and went over to the side of those who believe that the love of God and the merits of our Saviour respect

the whole human race." Speaking of the Arminians of a later date, he says: "They all continue to assert most carefully the doctrine which excluded their ancestors from the pale of the Reformed Church, namely, that the love of God embraces the whole human race, and that no one perishes through any eternal decrees of God, but that merely by their own fault" (vol. 3, p. 447).

This is Arminianism simple; and how many Congregational ministers in New England would be willing to come forward and declare that sinners are sent to hell because God has eternally decreed that they should go there, do what they might? It is remarkable that since Dr. Bacon served his notice on all Arminian Methodists to keep away, no less than four of the leading Congregational pulpits in Boston, and at least one Baptist pulpit, have been served by these same Arminian Methodist pastors.

A great change has come over the churches since that Congregational Council adjourned. The middle wall of partition seems to have been broken down, and Christians are beginning to see, feel and act as if they were all one in Christ Jesus and that God has a good many sheep not found in any one sectarian fold. And when any great religious movement for local evangelization is contemplated, it is not asked who wears the Arminian or Calvinist badge, but who wears the badge of the Christian, or who is a disciple of Jesus. This looks as if the wolf had consented to dwell with the lamb, and the leopard was far on his way to lie down with the kid, and the calf and young lions and fawnings were consenting that the child-spirit of Jesus should lead them. When the old sectarian spirit shall come to an end, then will come to pass the saying of the evangelist prophet: "The cow and the bear shall feed; their young ones shall lie down together; the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den," for there shall be none to destroy the harmony of God's little ones in all God's holy mountain.

"Fly swifter round, ye wheels of time,
And bring the welcome day!"
And let all the people say, Amen!

West Somerville, Mass.

NAVAL LIFE: ITS TRIALS AND ITS COMPENSATIONS.

Rev. H. H. Clark, D. D., U. S. N.

(A sermon preached before the naval cadets on the last Sunday of the academic year, 1896-97, in the chapel of the U. S. Naval Academy at Annapolis, Md. Printed in pamphlet form by request of the superintendent, and republished in these columns without the knowledge of Chaplain Clark.)

"And when we had taken our leave one of another, we took ship."—ACTS XI: 5.

THIS refers to a leave-taking on the sandy beach at Tyre. St. Paul and his companions had spent a week with the few Christians of this noted city, and now that the vessel that had brought them here was about to sail there was a farewell meeting upon the shore. Especially touching were the farewells; for at this period of his career there were the tenderest love and sympathy among the Christians for the great apostle. Anxiety for his welfare, the great champion of the faith, expressed itself in every form of thoughtful courtesy, and in the affection that is so deepened and enriched by a common solicitude. The shore on which the farewells took place, the ship that was to bear St. Paul and his company away, the presence of the sea whose mystery we can never define, seem to make us one with the little group upon the sandy beach at Tyre.

This scene has, therefore, suggested to me as a topic for this last Sunday of the academic year, "Naval Life: Its Trials and Its Compensations." To this I ask your attention.

As in the case of these ancient voyagers it is

A Life of Leave-Taking.

It seems a life of farewells more than of greetings; more a life of going than of coming. How frequent are the gatherings on the shore to say the words of farewell! The watching for the ship to fall below the horizon seems oftener to come than the watching for her return. And while the heart remains the kindest gift of heaven there will be a deep hurt in the farewells that must be so often said. And use does not insure the sensibilities to them. When we last took ship the farewells seemed the hardest to speak of all.

As a boy the one who follows the fortunes of the flag at sea must leave his father's roof infrequently to return. From the time he dedicates himself to his country's service he may almost be said to be an exile from his home. His moral manhood must needs be broad chested and lithe to stand this test; for he must wrestle with the world alone. Away from home men are subjected to the greatest moral trial. A man comes to know how intrinsically strong or weak he is. He knows how much a man is morally upheld at home by the restraints, the affections, the softening influences of the household, and how little by his own will and character.

And as years go on home life in the navy is often casual and intermittent. It seems hardly to have begun when it is over. The shore, the ship, the sea that seemed sketched into the background of the picture, suddenly appear in the foreground. There is again the little gathering on the shore to say over once more the old farewells. In this life many a hardship, many a deprivation. We know how home takes hold of men's hearts, absorbs their lives. We know how all the interests of life merge in home. We know how it binds all hearts with its golden chain. The letters of the great Roman lawyer tell us how human nature is dominated by the love of home. He could scarcely read a word from home without bursting into tears. Then he discloses the secret of the only pleasure he had away from home in the beautiful letter to his wife in which he says: "When you and Tullia are well, I am well."

God has implanted certain great instincts in our nature. In these all our activities find their source. Among them is the love of gain. It is God given. It is meant to make its way by industry, skill, enterprise, up to affluence. Wealth is reward. The acquisition of money is a divine gift. "The Lord thy God giveth thee the power to get wealth." Lazarus was no better for his poverty; and Abraham seems to have been better for his wealth. The eagerness of the pursuit of wealth, the satisfaction and joy of possession, the honor that all men do to those who win in the race, show in what estimate should be held the privilege of competition in the struggle. But there are excluded professions. Your profession is one of them. Riches are not its goal. It has no road leading to the Mecca of gain; no window opening toward the Jerusalem of wealth. The officer of the navy who should turn his life into mere money-getting would dishonor the flag. The one who should place a money value upon his profession would disgrace his uniform. Yet naval life excludes a body of men of fine physical equipment, of careful mental training, of superior character, from among the wealth makers of the country. The naval officer must forego the privilege of the private citizen as a creator of enterprise, an accumulator of property, a controller of finance.

It is the habit to speak of our political life in terms of disparagement or contempt. But this only shows how narrow can be the range of patriotic thought, how unbecoming the speech of citizens under the best of flags. To one who has a mind patterned after the largeness of our institutions, and a heart big enough to hold our sentiment of nationality, it is far otherwise. To such an one political life is a field of opportunity, a field of highest endeavor. It is a life where divine forces are working behind the thoughts and measures of men; where the love and wisdom of God co-operate for the safety and welfare of the people. No citizen could have a higher aspiration than to be an earnest, honest participant in this life. To help God in His work of looking after the good of 70,000,000 of people is no mean ambition. And the man who builds after the pattern shown to us all in the mount of our American citizenship finds our political life full of magnificent materials for building. The skilled and patient workman with these materials has his reward. He has it in the work that is growing under his hand. The naval officer is a citizen; but he is a non-participant in the political duties, privileges and honors of citizenship. He helps to make no laws, shape no policies, has no voice in the conduct of national affairs. If he attempts to vote he can scarcely cast his vote unchallenged. He who at any moment would lay down his life for the flag is often questioned in his use of the privilege that is given to the most unnationalized if not the most unnaturalized upon our shores. The sea creates an impassable gulf between the naval officer and the political opportunities and privileges that come to the citizen in civil life.

It is the glory of the Christian that he is not his own; so it is the glory of the naval officer. But this entails many things that are not so easily borne. The life of subordination and restraint to which he is bound by unwavering principle and loyalty is a life under the yoke. It is a life of constant self-discipline; of repression of self-will and of personal desire. It is absolute subjection to authority; the practice of obedience silent and true as a planet to its course. It is self-coercion; the abandonment of everything to the principle of duty. By nature the heart of man is insubordinate and lawless. The dearest thing in life is to have one's own way. But in naval life one cannot have his own way. His own way would be mutiny. The great task and lesson of naval life, therefore, is never to have one's own way. In military life there is but one gospel: it is to do what one may not want to do as cheerfully as though it were his personal and enthusiastic choice. So naval life is always a life of self-conquest, of self-education. It is a constant putting down in one's self of every thought, every feeling, every impulse that could in any way be in conflict with the high ideals of naval character, the high ends of naval administration. In this life, then, as in religious life, the spirit must triumph over the flesh.

But every true life is

A Giving Up of Lesser for Higher Things.

This is most true of a naval career. The officer of the navy must often speak his farewells, must count himself out of the race for money, out of the contest for a name in civil affairs, must bear his professional crosses, yet his life is full of compensations. To these we now turn.

Who can overestimate the satisfaction and

joy that spring from the sense of adequate preparation for a high work in life? To have fairly and manfully earned one's preparation for a career is victory at the start. To look with honest eye upon a diploma, and to say, it is truly mine; it is mine by patient labor, mine by fulfilled requirements, mine by the test of severe and high standards—this is what sends the foregleams of happiest anticipation over a career. I need not say to you that every graduate of this institution wins his diploma. He has fought a good fight. It is his without question; his in his own right. So when he speaks his first farewells upon the shore, congratulations mingle with them that he has been counted worthy to enter upon a service of such name and character as our navy.

And, too, standing upon the shore, his life all before him, he may take his farewells in the certainty that he is going forth to a divinely approved and appointed work—a work to which all the providences of his life have tended. The noblest conception we may have of our work is that God has called us to it. There is no feeling that so thrills the heart as the conviction that in what we do we are doing the will of God. The sea is a majestic part of His empire. To preserve order here, to make the flag like the bow in the clouds, God's covenant of promise and of peace to those who go to and fro upon its waters, is not a calling that God has overlooked in His more important assignments to men of their work in life. As he took ship at Tyre, St. Paul felt the directing impulse of a divine intention in his heart. It was the great hope and inspiration of his life. So may you, so soon to take ship, find hope and inspiration in the feeling that God is with you in your chosen work.

With careful training for his work, with God's blessing resting upon him, the one entering upon naval life should strive after a manhood in correspondence with his trust. He should be one of the manliest of men; broad of mind, generous of soul, magnanimous, cultivated and courteous, a man of inflexible integrity, a man as trustworthy as gravitation. To all this a naval career tends. It brings no little opportunity. An officer of the navy takes his post-graduate course in the university of the world. His knowledge may be wide and resourceful. In a large sense he may know this great, busy world, comprehend to some extent the vastness of the Providence that is looking after its teeming interests, may know something of its best languages, and not a little of its best life. There is much to stimulate, much to call out his highest powers. If it be true that we are in greater part what circumstances make us, if the work of environment upon us holds analogy to the shaping of the sculptor's chisel, then the opportunities of naval life should be accepted as having a shapeliness and meaning of manhood in view that may well be ground of ardent hope in you, occasion of much professional pride.

If one in naval life must become in large part a stranger to his own land, still wherever he goes he carries in a special sense his country with him. He does not take it in toasts and speeches; but in the impressiveness of material and moral power. He is not its voice so much as he is its hand and its will. In other lands he is more conspicuous than in his own because he sums up power. He is received and honored as the apostle of force. To his own countryman abroad he is much more significant than he is at home. The white walls of his ship are dearer to them than castle or cathedral or picture gallery. The flag of his squadron as they shadow other shores never fail to evoke their proudest and happiest tears. We scarcely realize the significance of the phrase, showing the flag. It is a chief part of the work of the navy to show the flag. Over consulate and legation it hangs; at the peak or on the staff of a man-of-war it appears. To make the flag appear is the business of the naval officer abroad in the world; appear as that which will suffer no slight, brook no insult, as that which carries with it the remedy for the ill that may be done it. To carry, then, the protection of the flag, to bear the honor of the nation upon his heart, to carry it hidden in his sword, is the high calling of the naval officer as he goes about the world.

When Elijah was caught away in the chariot of fire, his mantle fell from him; and it became to Elisha what it had been to his master. At its touch, we read, the waters of the Jordan parted hither and thither, and the prophet passed over. With the mantle the spirit of Elijah fell upon Elisha. What a joy it is to be in a service where the mantle are many! In

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They raise pretty well once or twice, and then, losing their strength, fail, and so waste good butter, flour, eggs, sugar, time and temper.

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which the fame of those from whom they fell is undying; men whose spirit of valor, whose lofty sentiment of patriotism, wait to fall in double portion upon their successors. Any high work in life, any real profession, must find its inspiration in its great names. Enthusiasm must be kindled by great memories. This is a law of life. The men who have accomplished most in the ministry, in education, in the army, in the navy, have been those who have been under the spell of great names, who have received a double portion of the spirit of the masters who have left their mantles on the earth. How many and how brilliant are the names our navy has given to the annals of the nation! How numerous have been the victories that have transfigured it; and how few have been the defeats that have humiliated it! I have not time to show what a forerunner our navy has been to commerce; what aid it has given to the philanthropy of the nation; how religion has found it as the shadow of a great rock in a weary land. I have not time to show how well bearing the peremptory demands of the national justice, it has likewise borne the nation's olive branch of peace. But all these things are written in its history, and make many a thrilling page. To have such a history back of one and such a service before one as belong to our navy, should make your graduation here the happiest day your life has seen.

We are sometimes told that an abstract truth or idea can never take the place in our affection that a person may hold. But there is one abstract idea that dominates our feeling more than could any of our kind. It is

The Idea of the Nation.

This idea indeed always falls back upon and is connected with a sentiment as much as the incoming tide falls back upon and is connected with the initial movement that upheaves it upon the beach. Nation is abstract; but sentiment for the nation is most powerfully concrete. Next to the love of God love of the nation is the strongest human passion. A man will forsake father and mother, wife and children, for the nation. What a nation have we to love! And what should it be to those who are called to stand before it for its protection as a father stands before his child? What should it be to those whose foremost thought is to be of its defense, the inventive power of whose brain and the practical skill of whose hands are, in resistance, to make it invulnerable, and in aggression invincible? This nation—the dearest child of God in the family of nations; the nation that has been nearest to His heart; the nation that His hand has most tenderly led; the nation that His eye has most watchfully guided; the nation from which He hopes the most among all the peoples of earth—this is the nation we have; this is the nation that claims all the service of your life.

Let me say, then, to you who are so soon to enter upon your career, to keep the love of the nation burning in your hearts. Let none of the trials or hardships of the service swerve your minds from the affection and fidelity you owe to it. Never let the indifference of your countrymen to its interests, which is natural to the apathy of long-continued peace, blur its brightness by so much as a breath. And let no love of money, no desire for ease, divert you from its work and duty, which indeed in their diversity and scope are ample enough to always engage your highest powers, your best energies. It may be that your naval life will bring you suffering; it may be that the gift of yourself to the government shall in the end prove the giving of your life. This indeed may be the highest compensation you will find in your career. Let it come, if it be God's will and the nation's necessity. In such a case a man can come to nothing better than a casket wrapped in the national colors upon which rests a sword whose highest honor it shall be that he who bore it fell for the nation, and will rest with the nation's dead. Those of us, then, who remain behind stand as it were upon the shore; and, as we speak our farewells to you so soon to take ship, we add to them the heartfelt prayer that your Father in heaven may make your life voyage as prosperous as it is in our hearts to predict and to hope for you.

A PREACHER'S REPORT

Interesting Statement by Elder Joel H. Austin of Goshen, Ind.—He Gives Expression to His Thanks.

Elder Joel H. Austin is well known as a preacher, and he is also a registered attorney before every claim department of the Government, and has been more or less engaged in the prosecution of pension claims. He speaks as follows:

"I was a victim of catarrh and had almost constant pain in my head. The trouble was gradually working down on my lungs. I was weak and irresolute. My wife had the grip and Hood's Sarsaparilla cured her. After this I had the same disease and resorted to Hood's. In a short time the aches and pains were relieved and I also saw the medicine was helping my catarrh. In six weeks I ceased to have any further trouble with it and I am now a well man. I had no faith in a permanent cure, but up to this time since taking Hood's Sarsaparilla there has been no return of the disease, and I am thankful for a medicine so intelligently compounded and so admirably adapted to the needs of the system." ELDER JOEL H. AUSTIN, Goshen, Indiana.

Hood's Pills cure all Liver Ills and Sick Headache. 25c.

THAT LAYMEN'S SYMPOSIUM.

Rev. B. Sherlock.

THE Laymen's Symposium of Sept. 1, on "Is it Possible to Conduct Business on Absolutely Christian Principles?" is very timely, and the ten gentlemen have put forth their ideas with good sense and ability. Allow me, however, to point out some Christian principles, which have scarcely been mentioned, and without which a truly Christian life cannot be lived.

1. Absolute faith in God as our Father. The longest distinct section of the Sermon on the Mount is that from the 19th to the 34th verse of the sixth chapter of Matthew. In it one subject is treated, and that is the relation of the disciple of Christ to worldly wealth. Christ there prohibits the laying up treasure on earth, because the doing so is diametrically opposed to trust in the providence of the Divine Father. All the conditions that surround the acquiring of wealth are under His management, all the springs of life are in His hands, the silver and the gold are His, and the cattle on a thousand hills, and He is our Father. To lay up treasure on earth is to doubt His power or His fatherly care. It is to act as if we believed we would have no Divine Father in that future for which we fancy we ourselves can make provision. It is to keep back that wealth from distribution in those ways in which it would prove a blessing to others. It is not seeking first the kingdom of God, it is seeking our own fancied interests first, and putting the kingdom of God in a subordinate place. Many professing Christians believe the contrary of this teaching of Christ, and it leads to the swindling of creditors. Absolute faith in God's fatherhood destroys greed of gold as well as dread of want.

2. Prayerfulness. In the Lord's Prayer Christ gives basal principles on which prayer is founded, and a syllabus of needs to show for what blessings prayer may be made, and therein shows when faith may be safely exercised. In the eleventh chapter of Mark He gives the psychology of successful prayer. In Luke, the eleventh chapter, He gives a suppositious case of a benighted traveler seeking refreshment and succeeding purely by his importunity, as an illustration of how people should pray. In the eighteenth chapter of the same gospel we find Him presenting the case of the widow succeeding with the unjust judge likewise by her importunity. Luke tells that this parable was spoken "that men ought always to pray and not to faint." Praying and the assurance of its answer is a very prominent element in the discourse uttered in the upper room to the eleven, as recorded in chapters 14, 15 and 16 of John's gospel. Christ's teaching means that Christians pray about everything, and that the Father hears and answers. Any business that you dare not talk freely to your Father about in the closet you must not lay hands upon. For Paul's opinion see Phil. 4: 6, 7.

3. The indwelling of the Holy Ghost. This is an "absolutely Christian" fact, and its acknowledgment and realization is therefore an absolutely Christian principle. Christ specified no exclusive class in His promises of the gift of the Holy Ghost. He first promised that He would pray the Father for the Holy Ghost to come to the apostles (John 14: 16). And then in His address to the Father (chap. 17: 20) He says: "Neither for these only do I pray, but for them also that believe on Me through their word." One hundred and eight besides the twelve apostles were filled with the Holy Ghost on the forenoon of Pentecost, and three thousand in the afternoon, and apparently the larger part of the people of the city of Samaria, as narrated in the eighth chapter of Acts. Indeed, Paul, after many years had elapsed, informs us in 1 Cor. 12: 13 that "in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit." As the greater part of those first converts were residents of cities, it is evident that many of them got their living by some "business," handicraft, or profession. So, then, the teaching, guiding, and power which the Spirit's indwelling secures to those who definitely receive Him, are as much for trafficking as for speechifying; they are for the whole web and woof of everyday life. All reluctance to live the life of absolute unselfishness required by Christ's teaching is destroyed when one is filled with the Holy Ghost. All that hinders absolute faith in the Fatherhood of God is swept away when one is filled with the Holy Ghost. All dread of poverty in old age vanishes when one is filled with the Holy Ghost. The person who is filled with

the Holy Ghost loves God and his fellow-men more than his own life. He will have no need to sponge on his friends. He will never speculate with funds not his own, and not often, if ever, with what he calls his own. He finds no difficulty in realizing that he is only a steward, his Father being the real owner of himself and his belongings. Therefore while others hoard, he distributes. He "labors, working with his hands, that he may have to give to him that needeth."

Business, simply as business, is best conducted on lines of mathematical honesty and impartial justice. But the business man who is filled with the Holy Ghost is not the victim and product of business methods in the use of the profits of business, or in his relation to those who are in his employment. In these relations he is a saint and a philanthropist because he is a Christian.

Toronto, Ont.

"UNREASONABLE MEN."

ALMOST every one who has been responsible for an important enterprise has sooner or later had to make account of unreasonable men. They are not necessarily evil-minded persons who mean to do harm; frequently they are well-intentioned and sincere, but they lack breadth of view and the power to discriminate between the essential and accidental features of a situation, and they are frequently persistent and pugnacious in proportion to their narrowness. The apostle in a memorable passage prays to be delivered from "unreasonable and evil men." The Greek word which is translated "unreasonable" primarily means "out of place," hence "inopportune," "harmful," "absurd," "unreasonable" and "noxious." By coupling the epithet "unreasonable" with "evil" he appears to imply that the "unreasonable" man may at times be as harmful as the one of wicked intention. He puts both in the same category, and prays that he may be delivered from both.

Some years ago, a gentleman who had been conspicuously successful in his own business was elected to the superintendency of a Sunday-school. To the surprise of every one he was a conspicuous failure. He recognized the fact himself, and unbosomed himself to his pastor. He said, in substance: "I know that I

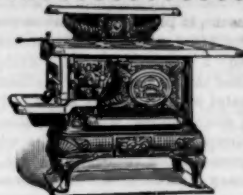
have failed in this position, and I want to tell you why. In my own business, when I have found that I could not get along with a subordinate who was factious, opinionated, and self-willed, I have been able to get rid of him, but in a Sunday-school it is different. I have had to utilize teachers and officers who have wanted their own way. I have had no right to command them, and I have lacked the tact to use them. That is why I have failed. I can run a business where I have responsibility and authority. I cannot run a Sunday-school where I have responsibility without authority."

Our business men do not always sympathize as fully as they might with the difficulties of ministers, because they do not see the distinction which our Sunday-school superintendents came to grasp. There are hundreds of ministers who are thwarted in their work and made thoroughly uncomfortable because of a few unreasonable men in their congregations. The church cannot deal with them as a business house or a political organization would do. Measures and policies have to be adjusted with a view to conciliating them. But frequently, as Paul seems to have discerned, there is no getting on with them. The minister has to pray that he may be delivered from them, and if the prayer is not speedily answered, he is strongly tempted to cut the knot by seeking another pastorate.

There is one reflection, however, that may strengthen the souls of those who have to contend with these factious saints, and that is, in almost every organization there are enough people to support sound and reasonable policies to give the leader good heart. In our country at large we are learning that the ultimate guaranty of our institutions is the sobriety and common sense of the people at large. When that fails we shall indeed be ready for "the man on horseback." In a narrower range the same thing is true of churches, especially of churches organized like our own on a democratic basis. It is a good thing for leaders and ministers to trust the people, and to be firmly persuaded that the average man is not a narrow-minded, prejudiced person, inaccessible to sound ideas and reasonable measures. The late Dr. Armistead once said, in substance, to the present writer: "There are a certain class of ministers who trust to their management of men to secure the unity and efficiency of their churches. I do not believe it. The best way for a minister to do is to trust that the reasonableness of his plans and methods will enlist the co-operation and support of fair-minded men who have the interests of the church at heart. Too many ministers lose confidence in men because the unreasonable persons make so much noise that if you did not know better, you would think that the whole church was like them. Still, there are times when the apostle's prayer is exceedingly appropriate." — Faircliman.

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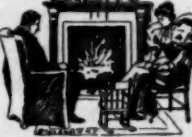
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The Family.

THE CLOUDS CANNOT LAST FOREVER.

Corra C. Bass.

The clouds cannot last forever, my friend,
Today or tomorrow the sun must shine;
The heaviest showers must have an end,
For that is the Will Divine.
Our hearts are heavy when clouds hang low
And tempests of sorrow sweep the land;
But sooner or later they all must go,
And then we shall understand.

Lowell, Mass.

Thoughts for the Thoughtful.

Come apart and rest awhile;
There are many coming, going,
Whose dry lips forget to smile,
Who forget to reap, for sowing;
From the hot street's surging tide
Rest is but one step aside.

—ARTHUR WILLIS COLTON, in *Ladies' Home Journal*.

Don't wait for something to turn up, but go and turn up something. — D. L. Moody.

Diamond and charcoal are all one; it is a mere question of carbon. There are men whose lives are like a wagon load of charcoal; others, whose lives, though brief, are crystallized like a solitaire. — D. J. Burrell, D. D.

Love stops not to think how much must be given and what may be kept; it gives all. What is your most precious possession? Money? Will you give it up to Him? Your voice? Give it up to Him. You must strip yourself, and God must have all. — H. W. Webb-Peploe.

"Nothing ever suits her. She ain't had no more troubles to bear than the rest of us; but you never see her that she didn't have a chapter to lay before ye. I've got's much feelin' as the next one; but, when folks drives in their spigitts and wants to draw a bucketful o' compassion every day, right straight 'long, there does come times when it seems as if the bar'l was getting low." — Sarah Orne Jewett.

In looking at the stars through a great telescope, it is necessary first to put out every light until you are left in total darkness. Every light sets the air in motion, and disturbs the focus, and blurs the vision of the stars. How often our vision of God is blurred and dimmed by the flames of self-consciousness and aordiness that float around us! How many times we have to put out the light of self-seeking, earthly ambition and false pride of position in order to look upward, and in the clear still air to know whither God's lights are leading us, and what God will have us to do! — Rev. W. H. P. Faunce.

Just to give up and trust
All to a fate unknown,
Plodding along life's road in the dust,
Bounded by walls of stone;
Never to have a heart at peace;
Never to see when care will cease;
Just to be still when sorrows fall, —
This is the bitterest lesson of all.
Just to give up, and rest
All on a love secure
Out of a world that's hard at the best,
Looking to heaven as sure;
Ever to hope, through cloud and fear,
In darkest night that the dawn is near;
Just to wait at the Master's feet —
Sure, now, the bitter is sweet!

— Rev. Henry Van Dyke.

Fog in one's spiritual life need be no more lasting than that in nature. "It will burn off before long." How often weather-wise people say this, when the gray mists of the sea-shore depress the hearts that were longing for a bright day! And so it proves. A glow of silver in the sky near the sun; a thinning out here and there of the vapory shroud; glimpses of blue, clean outlining and swift sailing away of the clouds — and the fine clear day is here long before noon. We might oftener save ourselves from heavy hearts and gloomy faces when early morning shows gray in our lives or other lives about us. Mists are left over from a storm yesterday. The day closed on a misunderstanding. The morning is foggy and depressing. Why talk about it? Let the weather alone. Fog is shallow. "It will burn off before long." There is a good warm sun of love at work, and the blue sky will soon be over us. — S. S. Times.

In the art of electrotyping, after the type has been put together, and the form is ready for the printer, it is fastened and left in the electric bath. It must not be disturbed. If it sits there quietly and undisturbed for twenty-four hours, all the particles of copper that are diffused throughout the bath will be drawn by an irresistible and undefinable attraction and gather themselves upon the form of type that lies there; and at the end of twenty-four hours these scattered particles of copper have become a reproduction of the form of type and ready themselves to reproduce the printed pages. So God enters the soul of man, resting undisturbed, quiet, there. All the various elements of the devout soul gather around the God that is in him. And after a little period

of repose with God, behold, the man himself has become a duplicate form of the God that dwelt in him, and is ready to be printed and scattered broadcast, impressing not himself, but the God that in the quiet rested in him, that he might become, first, godlike, and then a voice and an interpreter of God. — Lyman Abbott, D. D.

There are some flowers which always turn toward the sun. There was a little potted rose-bush in a sick room which I visited. It sat in the window. One day I noticed that the one rose on the bush was looking toward the light. I referred to it; and the sick woman said that her daughter had turned the rose around several times toward the darkness of the room, but that each time the little flower had twisted itself back, until again its face was toward the light. It would not look into the darkness. The rose taught me a lesson — never to allow myself to look toward any gloom, but instantly to turn from it. Not a moment should we permit our eyes to be inclined toward anything sinful. To yield to one moment's sinful act is to defile the soul. The Bible says in its every verse, "Turn from the wrong, the base, the low, the unworthy, to the right, the pure, the noble, the godlike." We should not allow even an unholy thought to stay a moment in our mind, but should turn from its very first suggestion, with face full toward Christ, the Holy One. But we should train ourselves to turn, also, from all shadows and discouragements. There is always a bright side, and we should find it. Discouragement is full of danger. It weakens and hurts the life. — Rev. J. R. Miller, D. D.

INASMUCH.

Annie L. Hannah.

SHE moved from their corners and lifted from their nails the guns and fishing-rods, the bats and padded gloves; turned over the books upon desk and table, making soft little dabs at the furniture to ensure that no smallest speck of dust had escaped her vigilance; then patted the pillows into soft plumpness; and when absolutely nothing remained to complete the sweet freshness of the room, she walked to the south window and stood there looking out, as she had looked out every morning during those two years since Robin left her.

It was a sort of sanctuary to Miss Hetty, that little corner room. Here her precious young brother had passed many of the few years of his beautiful life; here he had fought manfully the battle in which Death had finally won; and here it was that he had lain, with a smile of perfect peace and satisfaction on his lips, till they carried him away to the brightest corner of the dear old church-yard.

"Robin always loved the sunshine and flowers and songs of the birds, and I'm glad that he is going to have them still," Miss Hetty had once said. "Of course I know that he — the real Robin — is off and away about that work which the dear Lord took him up there to do, but I like to think that the part he left down here is lying where the sun smiles all day and the birds hop and sing above him."

At first she had thought of moving into Robin's vacated room, but finally she decided to leave it, as he had left it, with all his boyish belongings upon the walls and in the corners — those priceless mementoes of school and college life — undisturbed. She never formulated the plan, but it soon became her custom to go there morning and evening, and sometimes oftener; and it was always from Robin's Bible that she read, and beside Robin's bed that she knelt.

They had been quite alone in the world, these two, and the tiny house seemed pitifully large with that all-pervading presence gone forever; and a silence oppressively deep reigned where that happy, laughing voice had once been heard. She had loved and cared for the boy since his dying mother had laid him in her arms. That his mother was not here, had not mattered in the least; and when their father died when Robin was just ten, she clung to the child with all the strength of a deep, affectionate nature, and he filled, as completely as it ever could be filled, the heart which the sudden termination of a beautiful little romance had left swept and garnished and ready for occupation. She loved him so tenderly, so unselfishly, that he escaped that most unjust of fates — that of a spoiled child. She taught him that it was "joy, not duty," to be a faithful soldier of Jesus Christ, and so directed his early footsteps that when he grew toward young manhood, he might, with Sir Galahad, have said, —

"My strength is as the strength of ten,
Because my heart is pure."

It had been by the strictest economy she had secured to the boy his years at school and college, though never so much as

breathing the hope so closely connected with the education to which he took with such avidity.

"It's a thing which cannot, should not, be forced," she said often to herself. "For though my boy be the best boy in all the world, he may not be fitted for just that part of the Lord's work. Goodness is not enough. No, I will wait and watch and pray; but it must be from Robin himself that the suggestion comes — if it comes at all."

And from Robin himself it did come; and never, till the last day of her life, will Miss Hetty forget the bliss of that hour.

It was one Sunday evening as they were sitting alone together. The boy had been in his brightest spirits, and had kept her laughing, as she went about her preparations for their supper, till the tears ran down her cheeks.

"O Robin!" she finally exclaimed, "how do you ever think of all the ridiculous things you say?"

"If you only knew the things I think that I do not say, you would not find fault with me for what I do, Hetty," he had replied, in mock reproach.

But after supper, as they sat together in the firelight, looking across at her, he suddenly asked: "Do you think that a minister oughtn't to be — jolly, Hetty?"

Miss Hetty's heart gave one great, thankful, joyous bound; but she only said, quietly: "If you mean happy, and light-hearted, and full of fun, I think — provided he has the grace of God in his heart and the spirit of Christ in all his life — that it is just what he needs to keep him brave and cheerful and helpful to others, Robin."

"I am glad of that," the boy said, simply, "for that is what I want to be, if God wants me, Hetty."

"And he is a minister," said Miss Hetty to herself, as she stood beside Robin's window that morning; "he is a ministering spirit." And she brushed her hand across her eyes and was in the act of turning away when she caught sight of the figure of a young man, hardly more than a boy, coming up the street, and, pausing, watched him intently till he had passed. Then, with a little sigh and a shake of her head, she turned and went downstairs.

"I wish I knew who he was," she said to herself, as she took up her work. "I have seen him so often of late. He has a fine face, and yet there is something in it, an expression that I do not like — a certain hardness that ought not to be in so young a face. Ah! here comes Betty Prime! She must have passed him; perhaps she can tell me who he is."

And it was the first question which she put to her caller after her warm welcome.

"Know him, Miss Hetty? Well, no, I can't say that I do." And the dainty chin was slightly lifted. "I know that his name is Wilfred Cutting, that he is in the electrical works, and that people say — Oh!" half impatiently, "I don't know just what they do say. But he never goes to church, and —"

"Go on, dear. I am not asking from idle curiosity, but I want to know what was coming after that 'and,' Betty."

"And — he has been seen going into and coming out of the saloons. I have seen him myself! And so you see you could not expect us to want to know — that sort of a person!"

"Ah!" The sound came softly from between Miss Hetty's lips, and was something between an exclamation of regret and a dawning comprehension of several things. "Yes, dear, I see, I understand," she said aloud.

"And yet he has not a bad face," she mused, almost pleadingly, when she was left alone once more; "not even a weak one, I think. Poor boy! Poor, poor boy! So young and in such terrible danger! I wonder if nothing?"

One wild, spring evening, a few days later, Miss Hetty came up the street, struggling against the great gusts of wind, her arms full of parcels.

"Now however am I going to get that gate open?" she exclaimed, half aloud. "If I put down my parcels the wind will snatch them away; and it is just out of reason to expect to pull up that latch with not so much as a finger to spare! But there! I won't borrow trouble, like those women who went along wondering who was to roll them away the stone. Now I hope that isn't wicked! I didn't mean it so, not a mite! And what a blessing it is that He knows it! It's such a relief not to have to be so dreadfully particular for fear He'll misunderstand one's meaning, like folks do sometimes. Why, if there isn't that boy! I believe I'll ask him to open the gate for me!"

And so she did, in that frank, sweet manner which was one of Miss Hetty's talents.

"You see I've been doing my Saturday shopping," she explained in her friendly way, as the boy, pulling off his hat, held the gate open for her to pass through, "and just what I should have done if you hadn't come along I don't know! Thank you, dear! That was a real help. Good-night."

But he did not pass on as she expected. On the contrary, he came in and followed her up the narrow, box-bordered path to the house.

"You must let me open the door for you," he said.

She laughed a merry little laugh.

"Now wasn't that stupid of me to forget that if I couldn't open the gate I couldn't open the door? Dear me! It's as dark as a pocket in here, isn't it?" as the door swung back. "But never mind, I know my way like a cat. Still, if you have a match, as you say, it might be easier if you struck it; then I can light the entry lamp. How kind you are!"

"Let me light the lamp for you, do!" begged the boy. "I used always to light the entry lamp for — at home."

Perhaps no one but Miss Hetty would have noticed that slight hesitation; but she did, with a throb of pity at her tender heart, intuitively understanding the cause. But she only said, with a low, amused little laugh: "And now I think that I must ask still another favor of you. Will you kindly open the door at the end of the entry? Then I need not lay my parcels down but once. Thanks!" as the open door revealed a sweet, clean little kitchen, lighted by the glow from the stove. "Now I'm all right at last!" And depositing her burden she turned and held out her hand.

"We were strangers a moment ago; now I feel that we are quite old friends. Must you go?" as the lad, after pressing warmly the hand she had laid in his, was turning away.

"Why — why — shouldn't I go?" he asked, looking down on her with puzzled eyes.

"There isn't any reason, of course," she replied; "and yet I should so love to have you stay and take supper with me. I won't press you; but if your friends aren't expecting you, and you could as well as not —"

"Friends! I have no friends!" he exclaimed, with a laugh that was almost bitter. "I live in one of the boarding-houses down by the Plant. Do you mean, do you really mean, that you would like to have me stay? Why, you don't know me!"

"I mean exactly that," she replied. "And haven't I just said that we were old friends? Then you will stay! Why, it will seem like old times to be getting supper for a boy again!" But then the dear little woman turned suddenly away and began to examine into the condition of her fire.

"One of those dreadful boarding-houses!" she sighed to herself as she blinked away the tears. "Think of Robin in one of those places! And no friends! Dear! dear! What a pity!"

"If you don't mind, we will have supper right out here where it is warm," she said, turning presently. "And if you'll sit down we can get better acquainted while I work. I know your name, and that's something to start on, and mine is Hetty Blake. Do you like hot biscuits and coffee, and dropped eggs, and cake and jam? How glad I am, for I do, too!" And then, as she tossed together the dough, set out the coffee, broke the eggs, and prepared her cake and jam, in her own peculiar way, which was another of her talents, she managed to gather from the boy — and he was not one from whom confidences were easily won — the history of his life: No father, no mother, away from any influence or restraint friends or acquaintances might have exerted, half-desperate from loneliness and isolation.

"No wonder! no wonder!" Miss Hetty was thinking of what she had heard the other morning.

"Of course he oughtn't to; of course he should be stronger and keep himself straight and good in spite of everything; but then it is so — human, not to! If I could only get him out of that house and into some sweet home influence and atmosphere! I think, I hope, that is all he needs — that, and to feel that some one cares, that some one is expecting something of him. He's just the sort of person, I should think, to be helped wonderfully by having good expected of him. Isn't there some place where he could be?"

What was it that cut that sentence short? — that sent the color out of Miss Hetty's rosy cheeks, and that great stab of pain to her heart?

"Oh, no, not that! not that! I never

could do that! He was so sweet, so pure! And this!"

"Inasmuch as ye have done it unto one of the least of these," Miss Hetty glanced back over her shoulder, as she stooped to draw the flaky biscuits from the oven. No, of course no one had spoken. The boy sat with his elbows on his knees, his head resting in his hands.

"But I don't know him. It would be such a risk. He may be even worse than they say."

"And suppose he is? Can he harm you? Not grudgingly, or of necessity, for God loveth a cheerful giver."

Dear! dear! the air seemed full of voices. "Supper is ready," announced Miss Hetty, cheerfully, as a moment later she set her biscuits on the table and drew up two chairs; "and if you are half as hungry as I am, you will need no urging, my dear."

They chatted like good comrades over the steaming coffee for awhile, but presently a silence fell between them such as is not usual between comparative strangers. Miss Hetty was thinking deeply, and the lad, too, seemed to have forgotten his surroundings in his own thoughts. But suddenly he lifted his head and looked across the table at her.

"I wish—I wish that you had never asked me to stay," he broke out, vehemently. "It has been like heaven! And it will be so dreadful, going back!" and he shuddered, as though struck by a chill.

Miss Hetty looked back at him—looked into the bitter, half-tragic young face, and smiled.

"Come," she said, and, rising, took a lighted lamp and led the way. And the boy, a look of amazement on his face, without a word rose up and followed—followed through the little entry, up the stairs, to and across the threshold of Robin's room. There, setting down the lamp, she turned and looked again up into his face.

"You are not going back," she said. "You are going to stay here and have this room and use these things and be my—be God's boy."

And then she smiled at him once more—like an angel.

One quick glance he gave about the paradise in which he found himself, then his eyes came back with a questioning, incredulous, pleading expression. But no, there was nothing but truth and sincerity in those looking straight back into his, and with a great sob he turned and flung himself upon his knees beside Robin's bed, his face buried in his folded arms.

Had her pearl been cast before swine? Had her little sanctuary been resigned in vain? Miss Hetty did not think so. Nay, rather had it proved the very gate of heaven to one who had been wandering far therefrom.

Brooklyn, N. Y.

REST WHILE YOU REST.

FORM develops first from rest and the strength that comes of rest. A tired, weakly figure will sag and bend and want elasticity. Overworked figures settle down and lose two inches of height by the pressing together of the parts of the body. That is why women seem and are shorter after middle age. On rest depends the length and suppleness of limb, and women should know how to take advantage to secure rest and conserve strength. Girls must be trained to take rest at proper seasons, whether they feel tired or not, and the woman must continue this exact and special care of herself as the foundation of her well-being. A day or two laying off at the right time, having her breakfast in bed and spending the day in the luxury of a wrapper and a lounge, will make the difference between a blithe, active creature the next few weeks, or one who goes about with a constant ache and fatigue.

Dr. Hosmer, the father of Harriet Hosmer, the sculptor, one of the acutest of New England physicians, used to drive around the circle of his practice in housekeeping seasons telling women to lie down and rest when tired, as half an hour at full length on a lounge would refresh the whole body more than three hours sitting in a chair. The periodical rest should be insisted on by every mother as long as she lives to watch over her daughter. Without it shoulders grow broad and the gait dragging. With rest the step is elastic, the form well upheld, the bust firm, the limbs retain elegance and shape. Work while you work and rest while you rest, should be the rule for every girl and woman.

After advising the duty of rest, it will sound strange to urge the value of hard work in keeping a good form, but the two supplement each other. Hard work is not overwork, but rapid, steady work that pulls muscle into play and sends the blood and sweat flowing finely. Perhaps you will bear better what that polished physician and man of the world, Dr. Weir Mitchell, says on the subject: "I think it fortunate when women are so situated as to have to do things about the household which exact vig-

orous use of the upper extremities. Nothing is a better ally against nervousness or irritability in any one than outdoor exercise or pretty violent use of the muscles."—N. Y. Journal.

HER REWARD.

A throng of women who had served the Lord, Waited before heaven's gate for their reward.

Each shining soul had her fair record brought Of glorious service for the Master wrought.

One gentle one, whose life was full and long, With her great pen had slain a giant wrong.

With starving children this one's life was spent; To nameless outcasts hope that presence lent.

For dwarfed and stunted souls these labored well, And left love's blessings in the prison cell.

For poor humanity, sin-cursed and lost, They gave their lives and counted not the cost.

Oh, they were bright and beautiful to see! Earth's fame had crowned them ere their souls were free.

But one there was who, lone and trembling, stood Among this throng of women great and good,

To whom the recording angel, speaking, said: "What doest thou here among the blessed dead?"

"Bearing no record? Hast thou nothing done On earth where these their crowns of glory won?"

To whom she, weeping, said: "Let me return To that dear earth for which I sorely yearn;

"The hearts that loved me all my service got; Not any service for the Lord I wrought.

"Life was too short for me; when Death had come I had but made on earth a happy home."

"Ah! sayest thou so, thou well-beloved and blest! Daughter of Heaven, go in among the rest."

"The hearts that loved thee thou shalt have again; None may return, but thou shalt lose thy pain."

"For thou shalt breathe in heaven thy native air, And in its glorious mansions, great and fair,

"To thee familiar all its joys shall come; Heaven is what thou hast left—a happy home."

—FRANCES ELEANOR ALLISON, in *Interior*.

About Women.

—Mrs. May French-Seldon, who has spent most of her life abroad, although she is a native of this country, has been elected a member of the English Royal Geographical Society. It is said that she is the only woman who ever received this distinction.

—Miss Maria Audubon, of Salem, N. Y., granddaughter of the famous naturalist, John James Audubon, has completed twelve years of labor in the translation of his hitherto unpublished journals, which were written in French, and in so minute a hand that the constant use of the magnifying glass was required to decipher it.

—Mrs. Angie F. Newman, of Lincoln, Neb., who has been making an extended trip in Europe, Egypt, Asia Minor and the Holy Land, has returned home. She was a delegate to the International Council of Women at Berlin and the Social Purity Congress at Bern, from the National W. C. T. U., but severe illness prevented her presence at either. She has, nevertheless, gained much knowledge of women's work in Europe.

—Miss Mary Knight, the young Welsh artist, who is making a respectable fortune for herself in London by painting miniatures of pet cats, made her first hit in the line by her portrait of "Tommy," a favorite cat of the Duchesse d'Alençon, to whom it was presented by one of the English princesses. Since this first success, about three years ago, Miss Knight has been a fad in the smart set, and has painted cats and other pet animals for many noble dames. Her prices are high, but this seems no drawback. —*Harper's Bazar*.

—Miss Chellier, a woman graduate of the University of Paris, has been given the charge of a medical mission to the mountains beyond Blakra by the Governor General of Algeria. Her chief work will be the care of the native women and children, and she has already gained experience by making two successful journeys into that part of the country, placing trained nurses at the various stations.

—The Mohammedan women of Bosnia, who are not allowed to see a male doctor, are to be provided with women physicians, and the first of these, Dr. Theodora Krayewska, has recently been appointed. She is a Pole by birth, and as she is included by the terms of her appointment in the list of army surgeons, she is compelled to wear a uniform. In discharge of her duties she travels through a large district, instructing in sanitation and enforcing compliance with sanitary laws.

—All flags used in the United States Navy are made by women at the Brooklyn Navy Yard. In the great sewing-room in building No. 7, from twenty to thirty women are assembled to work on the flags. Not only are our own Stars and Stripes made by them, but also the flags of every nation in whose waters our vessels sail. Some of the women grow old in the service, for the workers in the department are preferred for their skill as needleworkers, and not on account

of partisan influence. The change of administration has no effect upon these women. Year after year they sew the stripes together, and the stars to position on the blue firmament in the corner of the flag. They embroider the Chinese dragon, and appliqué the fantastic symbols used in flags of other nations. Every star shows a certain number of stitches to the inch, and the work receives rigid inspection. The work lasts all the year round, and there is no fluctuation in the wages paid. — *Woman's Journal*.

—Frances E. Willard writes: "I have long wished that Miss Ella Gilbert Ives (who with Dr. Louise C. Farrington conducts the Shawmut School for Girls in Dorchester, Mass.) might see her way clear to go to other schools, seminaries and colleges for women, and give the results of her bird studies. Miss Ives has already become a well-known writer on the subject, being a born child of 'the outdoors.' . . . Miss Ives is an authority on the subject of our winged neighbors, and few experiences would be likely to tell more favorably on the character of young women than to be attracted by her rare example and persuasive teachings into the nature-studies that she has found at once so fascinating and so helpful. . . . The subject of bird study is becoming more interesting to intelligent women every year, and we have not enough experts 'to go around,' hence it seems to me an act of public beneficence to bring the merits of this scholarly but modest woman to the notice of a larger circle than has as yet enjoyed hearing her words of gentle wisdom."

SOME NOTABLE RESOLUTIONS.

THERE was telegraphed from Maine the other day to one of the New York papers a short account of an interesting ceremony held at a Second Advent camp-meeting. "I have many times harshly judged those who, after all, were not half as guilty as I," confessed one Boston clergyman, who went on to say that "the trouble today in society and the church is that men form and express too hasty opinions regarding the acts of others."

A second clergyman, inspired by this confession, suggested that all present—ministers with the rest—go forward to the penitent form, and there consecrate their ears and lips to God—their ears that they might not listen to scandal, and their lips that they might not speak evil. Two-thirds of those present followed, and were seen kneeling together.

If such vows have ever before been publicly made, and by an organized band of men and women, notice of them has escaped my attention. I know that in New York, and possibly there may be others throughout the country, many a group of silent workers exists, who, in secret and among themselves, have promised to abstain from all unkind and evil speech of others—"Judge not," being their motto, a belief in "the divine, imperishable spark in all men" their creed. But that public utterance of these vows should be made, is new to me.

But what a paradise earth would be were such resolutions to become universal! And how easy it would then be to be good! For half the evil that afflicts us is engendered by the fact that our well-intentioned neighbors and friends always remember our sins of yesterday, while we are doing our best to forget them in our progress towards the better state of today. They hold them up before our faces—all our little peccadilloes, our moral slips and slides, our much-regretted faults, our weaknesses out of which we have learned our strength. They see them all, and in but one aspect, and out of them they build barriers for us, over which only the most courageous can ever hope to rise, however great our sorrows after righteousness.

"Yes, but what would you have us do?" cries austere Virtue, thin-lipped and prim, and so frigid in demeanor that those she would gather in her arms slip shudderingly away, willing to be sheltered anywhere save in her cold embrace—"What would you have us do? If we do not show our condemnation of evil, we encourage it." And to austere Virtue, when she speaks, no reply seems possible.

Yet each of us knows that in condemnation alone no real cure for any evil is ever to be found; that blame does not remedy nor censure inspire; that discouraging on evil does not increase our knowledge of good; that proving an acquaintance an undesirable companion never makes either of him or of us a better one.

And we know, too, that judgments are so often false—always false when inspired by a tale that scandal bears. No one knows all the ins and outs of another's life, nor how impulse, environment, and heredity have reacted on one another in producing certain results. Neither do we know what divine law of development is working through them. Yet the judgment we make and utter is accepted by a third person long after we have forgotten it or changed our minds, and it is recalled years afterward, creating mischief and acting as an impediment in the way of understanding the person once idly condemned.

Judgments of ability, of right relationships in the conduct of affairs under us, of fitness for certain ends, have nothing to do with these other judgments, and are not to be confused with them. They are made for specific purposes.

If scandal or gossip, then, be retailed before us, it would be well to remember the vows taken by those clergymen in Maine. We can refuse to listen, or, if that be impossible, we can refuse at least to repeat, and in this way follow one of the most notable public examples set us in many a day. — L. H. F., in *Harper's Bazar*.

Boys and Girls.

OLD DAME CRICKET.

Old Dame Cricket,
Down in a thicket,
Brought up her children nine—
Queer little chaps,
In glossy black caps
And brown little suits so fine.

"My children," she said,
"The birds are abed;
Go and make the dark earth glad;
Chirp while you can;"
And then she began,
Till, oh, what a concert they had!

They hopped with delight,
They chirped all night,
Singing, "Cheer up! cheer up! cheer!
Old Dame Cricket,
Down in the thicket,
Sat awake till dawn to hear."

"Nice children," she said,
"And very well bred;
My darlings have done their best;
Their naps they must take;
The birds are awake,
And they can sing all the rest."

—Sunbeam.

BOB'S DECISION.

A True Incident

Helen A. Hawley.

DOES any boy know what it is to want a wheel, and want it, and WANT it, until the want grows from small letters into capitals? I suspect there are many such.

When at length Bob Thurston's desire was gratified, he was happier than can be told. Learn to ride? Bless you, he didn't have to learn! Boys take to the wheel naturally. A boy who can stand on his head, or dance on the beams in a barn, doesn't find much difficulty in balancing on a bicycle. Then Bob had had more than one ride on the other boys' wheels. So he was quite ready to begin when he had a wheel of his own.

"I shan't need my life insured, either," he comforted his mother, who felt a little anxious.

The precious machine came on a Tuesday, and there were four days before Sunday. The novelty wore off in four days? No, indeed!

The Thurstons lived about a quarter of a mile from church, and Bob suddenly felt as if he couldn't walk. He approached the subject with the wisdom of a lawyer, in a way to disarm objections—so he intended.

"There's the Olmsteads driving by. Wonder what makes 'em always drive to church. They live only two houses beyond us. Do you think it's right, papa?"

"Certainly; what a queer question! You know old Mrs. Olmstead is lame, and couldn't possibly walk."

"What is the boy up to?" thought Mr. Thurston. Pretty soon he knew.

"I thought—papa—maybe I might ride my wheel to church; 'twould be just the same as going in a carriage." Bob considered that a clincher.

Mr. Thurston was a wise man. He liked to make his boy see the reasons, instead of giving him a sharp, irritating "No!"

Just then, two or three young men wheeled past the house.

"Look there," said Mr. Thurston. "Do you think those fellows are going to church?"

"No, sir," Bob was forced to confess.

"Now, Bob, it's this way. When old Mrs. Olmstead drives by, everybody knows she is bound for church, going early, too, so she can get her lame foot propped up comfortably before many get there. But when a wheelman goes by, everybody doesn't know he is bound for church; in fact, the supposition is against that. I like to please you, however, and I'll tell you what I'll do. If you'll hang a placard on your back with the words on it, 'I am on my way to church,' in large letters so all can read, I'll say 'Yes,' and you may ride the wheel."

But until it is more common to go to the service in that way, I shall feel obliged to make such a condition. See?"

Bob did see, and looked rueful. Much as he wished to ride, and brave as he certainly was, he couldn't decide to show his colors by a placard on his back.

"I think I'll wait, papa, until it becomes the custom."

"That's the better way, my boy. When it is the custom to go to church on the wheel, there'll be no 'appearance of evil.' But in this case, it is hardly wise for a lad like you to be a pioneer."

Clifton Springs, N. Y.

Editorial.

THE SPIRIT OF SELF-SURRENDER.

A CHRISTIAN who will surrender everything else, often stops short of surrendering himself. He can give up the appendages of life, but he cannot give up personality. Very likely he may say, and say repeatedly, "I am Christ's," but he doesn't mean it—not in the thorough and uncompromising sense in which a Christian should mean everything he says.

Let us see what self-surrender really means. It means, in the first place, the entire extinction of the egoistic spirit. In the place of that pronoun which is so persistently prominent in most human minds, that clear-out, up-and-down "I," the self-surrendering Christian will put "the kingdom of Christ." That kingdom will henceforth be the primary, the initial, thing in his thought. He will minister to it as he has heretofore ministered to his own personality. Frederick W. Robertson puts this thought in a very clear light, when, using a clock as an illustration, he says: "If each man had the spirit of self-surrender, the spirit of the cross, it would not matter to him whether he were doing the work of the mainspring or of one of the inferior parts." So long as Christ's kingdom is carried forward, the place and function of personality in it should be of no account whatever.

Of course, this view of the meaning of self-surrender would entirely do away with every disagreement or unpleasantness in the church which arises from questions of individual preferment. No one would envy a church officer, or wish to be in his place, so long as the work of the church, under its present administration, went smoothly and prosperously on.

But self-surrender means something more than the extinction of egoism. It means, in the second place, utter devotion. Partial devotion may be quite consistent with partial surrender; but when a man surrenders himself, the whole current of his life goes into that to which he has surrendered. Unless a man has this feeling, he has not attained to the true spirit of self-surrender. The paramount interest in such a Christian's life must be, and will be, Christ's kingdom. Other things are worthy of attention in so far as they are parts of that kingdom. Business, profession, need not be abandoned, because all the world's commercial activity and commercial resources, all the world's knowledge and equipment and facility, may be made tributary to the cause of Christ. Family, friendships, social intercourse, wholesome recreations, need not be abandoned, for these things, too, minister, directly or indirectly, to the progress of the kingdom. But the self-surrendering Christian must see to it that all these things are tributary, and keep them so. He must turn the goodness and the joyfulness and the powers of them all into the ministry of Christian service.

All this does not mean, in any sense, a revolution or an overturning of the natural human life. It simply means that the natural life shall have a new and more direct and loftier trend. The man himself shall be a better man, the life shall be a better life. The constituents of neither are changed, but all are made minister to the highest ends.

EQUALITY OF REPRESENTATION IN THE GENERAL CONFERENCE.

REPORTS coming to us from various sources indicate a movement for new agitation of the question of equalizing the lay and clerical representation in the General Conference. Conventions have been held at several points, and in a few Annual Conferences, particularly in the central West, associations have been formed to cultivate interest and secure concerted action in the matter. We do not anticipate any general excitement over this question. Rather it is to be feared that our laymen are too busy in other directions to give proper attention to the matter involved. The chief advantage to be derived from the agitation will be in leading the people to a better acquaintance with the complex structure of our church government.

The principle of lay representation has been established, and laymen have been members of the General Conference for the last twenty-five years, to the blessing of the whole church. The question of the number or proportion of lay delegates is a minor, though not unimportant, matter, since the laity as a part of the General Conference have now equal power with the ministry over all legislation. It is not a

new question. It has been the subject of General Conference discussion at every session since 1876. A majority of several General Conferences have voted in favor of equality of representation, and once the necessary constitutional change has been recommended by the required two-thirds vote of a General Conference. And though the plan was defeated in the Annual Conferences, we think it has been the general expectation of the church and the desire of the more thoughtful classes that the lay and clerical delegates shall be made equal in numbers whenever the various conditions of the church can be properly adjusted to the change.

We especially deprecate any suggestion of unworthy or selfish class action on the part of the ministry in this matter. The past history of the church does not warrant any such suspicion. It is difficult, indeed, for the church of today to realize the transformations of our church structure since the days when the itinerants gathered their congregations, formed the classes, set up the framework of church government, built and bounded Conferences, admitted or dismissed members, and administered all church affairs. Only one right they never assumed—the right to fixed salary and the power to collect it by civil process. For support they wholly trusted the laity. Every decade for a hundred years from the coming of Asbury witnessed some voluntary transfer of power by the ministry to the hands of the laity. We have no doubt that with equal readiness the proposed change will be made in due time, and when made will prove a blessing to the church.

Not least among the benefits resulting from the introduction of lay representation into the General Conference is increasing interest on the part of the laity in the government of the church and corresponding increase of knowledge. Responsibility develops strength; attention produces intelligence. The argument against lay representation once used—that our laymen were disqualified for the work by unacquaintance with our legislation and constitution—has now been thoroughly refuted. The number of fully qualified laymen from whom to select delegates is constantly increasing, and with larger demand will increase more rapidly.

But it may not be amiss to suggest that it will be wise, as indeed it will be necessary, to hasten slowly. Large bodies must move slowly. It is one of the penalties of the vast growth of Methodism that any change of its structure affects so many interests as to require great deliberation in its proper adjustment. There is need of clear thinking and careful discrimination on the part of those advocating equal representation in order to avoid confusion of ideas. Equality surely does not mean a numerical representation proportionate to the numbers in each class—two and one-half millions of laymen to fifteen thousand ministers. That ratio would give one ministerial to one hundred and sixty-six lay delegates in the General Conference. Nor is the argument from this proportion very forceful for an addition of two or three to the lay delegation from each Annual Conference. It proves nothing, or it proves too much. Nor is it wise to press very strongly the money argument. Money does not vote in civil legislation, and it has not been enfranchised in the church. If laymen give millions—and we are glad to recognize enlargement of liberality—perhaps they do not give more than ministers if reckoned on the "two mites" basis.

One of the first difficulties to be confronted in numerically equalizing lay and clerical representation in the General Conference would be the great size of the body. On the present basis of ministerial representation the Conference would comprise seven hundred members. So large a body would be unwieldy. It could not be a deliberative assembly, could hardly be a legislature. Few men are equal to the task of presiding over such a body; very few, and not always the wisest or the most thoughtful, would be able to secure the floor or hold the attention of such a mass convention for the consideration of the most critical questions. So large a body would be at the mercy of its presiding officer and some skillful parliamentary leader whose opinions he approved. The increase of lay delegates, therefore, should be preceded by a change of the ratio of representation or a reorganization of the body.

The change of ratio brings up the difficult question of the adjustment of representation between the large and the small Conferences. It seems but right and just that each Conference should have at least one representative. But this involves great inequality between Conferences. On the

present basis of representation five of the largest Conferences, comprising 1,794 ministers and 314,732 lay members, would have 39 ministerial delegates. Five of the smaller Conferences, with 128 ministers and 7,634 lay members, would have 5 delegates. If the ratio be changed to 1 delegate to 60 members of the Annual Conference instead of 1 to 45 as now, these Conferences would have, respectively, 28 and 5 delegates. If equal representation be given to the laity on this ratio, we should have these figures:—

Conferences	Ministers	Lay Members	Delegates
5	1,794	314,732	58
5	128	7,634	10

or one ministerial delegate to 64 and 26 members respectively of the larger and smaller Conferences, and one lay delegate to 11,240 and 1,537 lay members respectively. Even at that ratio and with the present membership of the Conferences, the General Conference would number over 550 delegates. Of course every greater reduction of representation would work increased disparity between the representation of the large and the small Conferences to the disadvantage of the former.

It has been proposed to relieve the embarrassment of so large a legislative body by the oft-suggested plan of dividing the General Conference into two houses, lay and clerical. It is not necessary here to discuss the pros and cons of so radical a change in Methodist legislation, nor even to notice all that would be involved in it. Nor do we mention these several difficulties as arguments against the proposed equalization of representation. But they involve real difficulties which will require careful study and wise statesmanship to remove or adjust. A consideration of these and other difficulties to be met emphasizes the caution against impatience or undue haste in bringing about the changes. Nothing could be more unwise than to make this a partisan question, or to kindle passion, or to attempt to carry the reform by political tactics. By as much as we hope for the adoption of this equalization of representation in harmony with the spirit of Methodism, by so much we should deprecate the suggestion, from any quarter, of unworthy or selfish motives as influencing action in either of the interested classes in the church. Methodist polity is a growth. Let it grow naturally and unforced—but let it grow. It will thus best shape itself to the wants of the people for whose good it was founded in the providence of God.

Personals.

—Rev. G. H. Dryer, D. D., and family arrived at New York from Genoa, Italy, last week.

—Rev. George Davis, D. D., recently superintendent of the Bulgarian Mission, has returned to this country.

—Rev. Stephen Turtelot, an aged member of the Northern New York Conference, died, Sept. 8, at Herkimer, N. Y.

—Rev. J. Stalger, agent of the publishing interests of Methodism in Bremen, Germany, for the past five years, is in this country for a brief visit.

—Last month, Rev. David Ogden, one of the founders of Methodism in the Black Hills, was thrown from his carriage by a runaway team and killed.

—The late Hon. Edward L. Pierce, mentioned in the "Outlook" on our first page, was the father of the wife of Rev. Franklin Hamilton, of Newtonville.

—Dr. Kendig's services at the People's Temple, this city, are very highly appreciated. He is preaching to large congregations and with all of his old-time power and impressiveness.

—Mr. and Mrs. Andrew Carnegie, with a party of friends, including "Ian MacLaren" (Dr. John Watson), have just completed a long cruise among the Hebrides in the yacht "Columba."

—Rev. G. L. Pearson, of Prescott, Ariz., has been appointed superintendent of our mission work in Hawaii. He left Sept. 1. Mr. Pearson has been a missionary in Arizona for several years.

—Miss Mary E. Lunn and Miss Pauline J. Walden returned to New York on Wednesday, Sept. 8, on the "Königin Luise," of the North German Lloyd line, and came on to Boston on Thursday.

—Rev. F. C. Lockwood, Ph. D., pastor of Hill Church, Salt Lake, has severed his connection with that church and the Utah Mission, and has accepted a position as lecturer in the Chicago University.

—Hon. James S. Beacom, the Republican nominee for State treasurer of Pennsylvania, is the son of Rev. Dr. H. C. Beacom, of the Pittsburgh Conference, and a member and officer of our church at Greensburg, Pa.

—Rev. Henry Tuckley, D. D., pastor of Trinity Church, Springfield, has returned from his brief tour abroad, and on Sunday delivered an appreciative sermon tribute in memory of the late Dr. William Rice that is reported in full in the *Springfield Union* of Sept. 13.

—Dr. W. P. Thirkield and family left Boston on Monday for Atlanta, Ga. Dr. Thirkield takes up for the fifteenth year his magnificent work of higher education for the Negro preacher.

—Mr. and Mrs. George A. Dunn, of Gardner, returning from their wedding journey in Europe, arrived in good health at this port on Tuesday, the 7th inst. Mrs. Dunn is a daughter of President Warren, of Boston University.

—At the late session of the Colorado Conference Rev. W. F. Conner, D. D., transferred to that Conference from the Pittsburgh a year ago, was appointed pastor of Grace Church, Denver, one of the leading churches in the city.

—Rev. Dr. Robert B. Meredith, pastor of Tompkins Avenue Congregational Church, Brooklyn, who was given six months' vacation on account of ill health, will sail from Europe, Sept. 22. He is reported to have thoroughly recovered his health.

—J. F. Wilson, Esq., candidate on the Democratic ticket for State treasurer of Ohio, is a prominent lawyer and a local preacher in the Methodist Episcopal Church at Warren, O. He has been an official of this church for many years, and is highly esteemed as a man of sterling worth.

—Rev. N. Walling Clark, D. D., president of our Theological Institute in Rome, Italy, preached on Sunday evening, Aug. 29, at a union service held in the Methodist Episcopal Church, Plattsburg, N. Y. Dr. Clark soon returns to Italy. He spent his childhood and youth in Plattsburg.

—Judge Fancher has been a member of the board of managers of the Missionary Society almost fifty years. James H. Taft, whose son, Dr. Taft, is our well-known missionary in Peking, China, has been a manager for forty-five years, and John S. McLean for forty years.

—Rev. Dr. Frank M. Bristol, of Evanston, Ill., has given favorable reply to the invitation of Metropolitan Church, Washington, to become the next pastor of that church. It was Mrs. General Logan who suggested that Dr. Bristol was admirably adapted to that church. Mrs. Logan is a member of Metropolitan.

—That the world does move is evidenced by the fact that a colored woman twenty-three years old, with a diploma from a law school at Nashville and a certificate of good character from the county court at Nashville, was admitted to practice before a court of record at Memphis. Her name is Lottie A. Little, and she lives in Topeka, Kan.

—George Milton Hammell, editor of the literary and sociological departments of the *Western*, and Miss Kathryn F. Shannon, of Toronto, were married on Aug. 26. The bride has been for several years past teacher of art in Mount Union College, Ohio, and was formerly a teacher in the schools at Central City and in the University of Denver, Colo.

—Rev. Howard A. Clifford, of East Milton, Me., supplied Eighteenth St. Church, Brooklyn, during the month of August. At the conclusion of his last sermon the audience, by a rising vote, adopted resolutions of appreciation. This is the church of which Rev. Frank C. Haddock, D. D., is pastor. Dr. Haddock's superior preaching ability is highly appreciated by his present congregation.

—The official board of the First Methodist Church at Evanston has invited Rev. Sylvester F. Jones, D. D., of New York, to succeed Rev. Dr. Frank M. Bristol, who is asked to become the pastor of Metropolitan Church at Washington, D. C., next March. Dr. Jones has just returned from a European trip. He has already preached eight years in Evanston, both in the First Methodist and the Emanuel Churches.

—The *Transcript* of this city, in noting the recent death of Tower Hazard, of Cambridge, a colored man of long and honorable life, reveals in a single sentence a chapter of the early history of this commonwealth that is anything but complimentary. It says: "Mr. Hazard's grandfather was born a slave in Roxbury, Mass., and for this reason his son and grandson, Tower, were excluded from the schools of that town."

—Never, perhaps, was more difficult service committed to a member of our episcopal board than that which Bishop Goodsell has had in hand during the fifteen months that he has been absent from his country. We extend a cordial welcome to him upon his return. Our readers will be greatly gratified to learn that we shall publish several additional contributions from his pen, written upon his experiences while abroad.

—Rev. Henry H. Clark, D. D., Chaplain U. S. Navy, has just returned from the summer cruise of the naval cadets on the "Monongahela," and is spending his vacation in this vicinity. The class of '97 at the Naval Academy dedicated its annual volume, aptly called "The Lucky Bag," to Chaplain Clark in "token of the love and esteem in which he is held by the Battalion of Cadets," and a fine full-page portrait of the Chaplain is given as a frontispiece.

—President Crawford, of Allegheny College, is kept busy. On a recent Sunday he was at Christ Church, Pittsburgh. October 3 he is to preach the morning sermon on the occasion of the celebration of the twenty-fifth anniversary of the founding of Fulton Street Church, Chicago, of which church he was pastor before going to his work in the South. October 6 he is to deliver the address at the opening of Boston University School of Theology.

— It is said that to the names of Henry Ward Beecher and Albert Barnes, who were recently mentioned in an exchange as having declined the degree of Doctor in Divinity, there should be added the name of Moses Stuart, for thirty-eight years the eminent professor of sacred literature in Andover Theological Seminary. While commenting in the lecture-room on such matters, he used to say, "He ye not called Rabbi." "If any one wishes red feathers in his cap, let him have them; I don't."

— The *Advocate* of Chicago in its last issue says:—

"Mr. Frank B. Vrooman, who left the Presbyterians to become the assistant of Dr. Thomas, pastor of the People's Church, has accepted a call from the Klondike region, tendered by Mammon. According to his story there is very little money, for him at least, in theatre religion. He has shaken the dust of the ministry from his feet, and is going in for dust of another kind. He is one of the promoters of a company to be capitalized for \$10,000,000, and has gone to St. Louis to prepare for an expedition to the Yukon."

— The death of Richard Holt Hutton, the proprietor and editor of the London *Spectator*, serves to call attention not only to his noble character, great abilities, and social and literary attainments, but also to the grateful fact that he, in the language of Harold Frederic in his last English letter, "risked the very existence of the paper by boldly and honestly taking sides with the North in the civil war in the face of the gross ignorance which obtained in England in those days. Mr. Hutton's views were then so unpopular that they nearly cost the *Spectator* its life. Luckily for English literature, the paper was able to hold out till the tide turned."

— We are pleased to learn that Prof. L. T. Townsend's book, "Evolution or Creation," is attracting the attention of scientific men in Great Britain. Francis W. H. Petrie, F. G. S., F. R. S., Hon. Secretary of the Victoria Institute, has written to Prof. Townsend stating that his book has been examined by the council of that society, and as a consequence of its high merit he is elected to either active or associate membership in the Institute, as he may choose. The Victoria Institute, as our readers may know, is one of the most select scientific and philosophical societies in Great Britain. Sir Geo. Gabriel Stokes is president, and such men as Lord High Chancellor Halsbury, Sir H. Barkly, Dr. F. B. Hawkins, Professor Allyn-Nicholson, Lord Kelvin, Sir G. W. Dawson, and Prof. A. H. Sayce, are among its officers.

— The candidacy of Seth Low for mayor of Greater New York brings before the public one of the most distinguished of American citizens. A biographical outline is presented in the following brief data: He was born at Brooklyn, Jan. 18, 1850; attended the Brooklyn Polytechnic Institute and graduated from Columbia College in 1870; was employed in his father's tea house 1870-'75, and became a member of the firm in the latter year; married Annie W. S. Curtis, of Boston, Dec. 9, 1880; was mayor of Brooklyn, 1882-'85; has been president of Columbia University since 1890. He is a pure, manly, fearless man, who cannot be manipulated or controlled. Republican politicians like the Platts and the Quiggs, "who view the municipality as a great corn-crib from which the animals shall be fed with no regards to the rights of the owner," look upon his candidacy with horror. The politician desires a mayor that can be twisted and bent to meet his need; and Seth Low can neither be twisted nor bent. For this reason the Republican machine would like to bolt Low. But will it dare to do it? That is the greatest problem now to be settled in the Republican politics of New York.

Brieflets.

It was Bishop James who said in the sublime assurance of faith and in an enthusiasm thus inspired: "God and I will have a revival."

One of the best ministers we ever knew, with no taint of morbid piety in his make-up, once said, in discussing the matter of personal responsibility: "I can get on with everything but the failure on my part to measure up to that which I know I might, with God's help, do for the salvation of those about me." To every conscientious soul with clear spiritual vision there must come hours when the sense of personal responsibility is most intense and depressing. The Master was explicit upon this point: To whom much is given, of him will much be required. He who knows his duty and does it not, should be beaten with many stripes. The minister's one supreme duty is to make salvation through Jesus Christ known to those whom he can reach. It is not enough to go through the perfunctory duties of public preaching, but the truth of Jesus must be borne in upon the people with an undying passion of love. To face such a responsibility and to fail, is enough to make any soul shudder.

That any reader should seriously ask if the editor of ZION'S HERALD is in favor of license as opposed to the prohibitory law, seems singularly strange, as no editorial utterance for ten years has given warrant for that inference. We are vehemently opposed to the indifference and hypocrisy which are manifested in so many parts of the State of Maine relative to the non-enforcement of its prohibitory law. We fully believe in the law and its efficacy, if communities will see to it that it is properly executed. Our

desire is not for a repeal of the law, but to bring about an awakening of public sentiment that will compel its enforcement.

We hasten to congratulate the editor, no less than the readers, of the *Christian Uplook* of Buffalo on the change of form in that excellent paper which is made with last week's issue. It is now to appear in the modern style adopted by nearly all religious journals.

The 134th anniversary of the introduction of Methodism into Maryland will be celebrated, Sept. 12-14, at the Patapsco Church. It was at that place that Robert Strawbridge began his ministry so marvelously fruitful in results. The Patapsco Church, in which the celebration is to be held, will be at that date eighty-nine years old.

The *Michigan Christian Advocate* says: "The trustees of Illinois Wesleyan University at Bloomington are having quite as much difficulty in filling the presidency, made vacant by the resignation of Dr. Wilder, as the trustees of our own Albion in securing a successor to Dr. Fiske. They have postponed the election to Dec. 28."

Reading, on Sunday morning, the sermon which appears on our third page, we were so much impressed with its freshness, suggestiveness, and forceful presentation of truth, that we determined to republish it for the benefit of our readers. The information given, also, relative to the Navy and the great work done for the country by those engaged in that service, is too little known and appreciated by the people at large.

The next Methodist Ecumenical Conference is to be held in 1901 in Wesley's Chapel, London. In response to the invitation through Rev. W. L. Watkinson to the Methodist Episcopal Church of the United States, Bishop E. G. Andrews announces the appointment of the following Commission to arrange: Bishops J. F. Hurst, J. P. Newman and D. A. Goodsell; Rev. Messrs. A. D. Vail, L. B. Wilson, W. N. Brodbeck, Henry Spillmeyer, J. M. King, J. W. Hamilton and M. S. Kaufman; and Messrs. J. E. Andrus, H. K. Carroll, Anderson Fowler, D. H. Carroll, J. B. Foraker, J. M. VanVleck, J. H. Jackson and F. W. Tunnell. To confer with this Commission the British Conference has appointed the president and secretary of the Conference, Revs. Dr. Stephenson, John Bond, and H. P. Hughes, M. A., His Honor Judge Waddy, and Messrs. Moses Atkinson, T. Morgan Harvey, Thomas Owen, M. P., and R. W. Perks, M. P. The gathering is looked forward to with great interest on this side of the water.

Dr. L. M. Dunton, with a quintet of colored student singers and helpers, has visited Andover, New Hampshire and Eastern Massachusetts during the vacation in the interests of Claflin University, Orangeburg, S. C., and reports a generous reception and encouraging interest in his cause. As a result of the summer's work there have been forwarded to the manual training department of Claflin University a 16-horse power gas engine, planer and matcher, band and rip saws, shaping machine, turning lathe, printing press, paper cutter, eight iron forges for the ironworking department, and hand tools. There have been donations of a piano and other instruments to the department of music, books to the library, and many other useful and much-needed articles for household use. Provision has also been made for several scholarships for needy, worthy and promising students. There is a small balance still due on the manual training outfit, to be provided for during the fall. President Dunton is bravely trying to meet the emergency created by the separation of Claflin University from the State Agricultural College and the withdrawal of State and National appropriations and equipment, and his cause deserves, and the exigencies of the case demand, special and generous consideration.

church in Jerusalem. He tells the Corinthians that he regards it as almost "superfluous" for him to enlarge upon the duty of liberality, so readily had they responded when the plan was suggested. He had boasted of their readiness elsewhere; his veracity, therefore, as well as their reputation, was at stake. Therefore he had sent the brethren to them, that there might be no failure. Heavenly rewards, he reminded them, are proportioned to liberality shown on earth — to sow bountifully is to reap bountifully. God loveth a cheerful giver. He was able to supply them abundantly with enlarged means for doing good. Thanksgiving to God would result from their liberality.

11. CHRISTIAN LIVING (ROM. 12: 9-21).

Among the duties enforced were unfeigned love, abhorrence of whatever is evil, a passion for whatever is good, tenderness in mutual affection, an unselfish eagerness that others should receive honor, diligence and fervency in serving God. Christian hope should yield perennial joy. Tribulations should evoke patience. Prayer should be persistent. The destitute should be lovingly cared for. Hospitality should be cultivated. Blessings rather than curses should be bestowed upon persecutors. Sympathy should be quick, whether with smiles or with tears. Selfish aspirations should be laid aside and humility should govern. A peaceable disposition towards all should be cherished, as far as possible. Revenge especially should be restrained — all that should be left to God. Enemies should be changed to friends by acts of love.

12. PAUL'S ADDRESS TO THE EPHESIAN ELDERS (ACTS 20: 22-35).

He told the elders that he was going to Jerusalem, ignorant of what awaited him there; only he knew he must expect "bonds and afflictions" wherever he went; but these, and even life itself, were of no account compared with the faithful discharge of his ministry. He called them to witness, that, in bidding them farewell, he was "pure from the blood of all men." He exhorted them to take heed to themselves and the flock. He warned them of "grievous wolves" who would enter in after his departure. He commended them to God and the word of His grace. He reminded them that he had not been covetous — he had earned his own livelihood; they, too, should support the weak, remembering that "it is more blessed to give than to receive."

III. Questions.

1. From what books were the lessons taken?
2. What period of time was covered?
3. What induced Paul and Silas to go to Philippi?
4. Whose heart was opened, and what followed?
5. What brought the disciples into trouble with the authorities?
6. What cruel punishment was inflicted?
7. What was next done with them?
8. How did they pass the time?
9. From what fate was the jailer saved and why?
10. What question did he ask, and what answer did he receive?
11. What did Paul preach in Thessalonica, and with what success?
12. What course did his enemies take? What charges did they make?
13. How were the missionaries received in Berea?
14. What impression was made upon Paul by what he saw in Athens?
15. What led to his speaking on Mars Hill?
16. Give the points of his discourse.
17. Why was he interrupted? What resulted from his sermon?
18. With whom did Paul sojourn in Corinth?
19. What success attended his work in the synagogue?
20. Where was the church formed?
21. What vision was given to Paul?
22. What practical advice was given to the Thessalonian converts?
23. What error troubled them?
24. What comforting assurance did the

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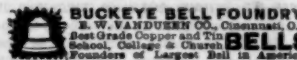
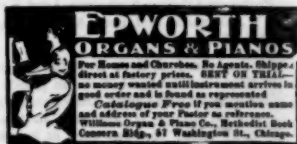
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HOW SHALL WE ADJUST THE SOCIAL AND THE SPIRITUAL IN THE CHURCH LIFE?

Rev. Charles H. Talmage.

EVIDENTLY this is a pertinent question, for it is frequently arising, and is often full of perplexity. This

Adjustment is Vital.

for there can be no broad or valuable spiritual life without the social, and the true social life cannot exist apart from the spiritual. Life cannot be divided. The social and the spiritual are inherent and inseparable in the church of Christ. The fatal mistake is in regarding the two as separate or warring elements. So far is this from being true that we find it is only in the true social life that worthy spirituality can be cultivated and manifested.

Christ was born into an atmosphere of sanctimoniousness, but He was not sanctimonious. He was surrounded with asceticism, but He was not an ascetic. Look at Him in His first public action. He was at the wedding in Galilee. The wine had given out. The bride was to suffer chagrin, for it was a disgrace to have the wine fail. His mother came to Him with the calamity. What did He do? He turned the water into wine, and there was an abundance for the festivity. Was that act social, or was it religious? Which?—men ask. It was neither the one nor the other; it was both—the social and the religious joined in that happy wedlock hour. In all His ministry Christ stands before us as the most social being and at the same time the most religious or spiritual also. In Christ Himself, therefore, we find the most delicate and perfect adjustment of the social and the spiritual. Take away anything of the social or the spiritual in the life of Christ, and His character would be left torn and bleeding. So with His church. We must, indeed, make the social life spiritual and the spiritual life social. We must make our week-days Sundays, and our Sundays days of gladness in the fullness of life that Christ came that we might have more abundantly. All life and time and opportunity are divine gifts, and must be regarded as sacred and be permeated and made beautiful by the spirit of Christ.

It follows, therefore, that peace and progress we cannot hope to maintain in the churches by ignoring the social quality or seeking to crush it out. We must

Reckon with the Social

as well as with the spiritual nature of man. As well might we command free birds not to fly or sing, or kittens not to play, as to tell the people to suppress their social propensities. Some philanthropic women of one of our cities recently found a place in the country for a young foreign woman and her fatherless children, and thought she would be happy there in the freedom of the country, having the fresh eggs and milk and the pure air and water. But to their surprise they soon found her back in the city in one small, unsuitable room. When they went to see her, at first she appeared a little troubled and her eyes were downcast, but presently she straightened up and said: "Well, you meant it kind and I am grateful; but, I tell you, we like peoples better than we do stumps." She was not different from other people. Sociality must be a part of the church program. What Christ joined together we must not seek to put asunder. The need is a proper regard for the social and its true adjustment with the spiritual.

This adjustment, however, is not to be secured by bringing down the spiritual standard of the church from the royal highway where Christ commands and leads a victorious advance. Unsanctified social life must not be permitted to run riot in the church. The church of our ascended Lord is not to descend to wallowing in the mire with sinners, but rather with dignity and simplicity provide a just proportion of social life that is purest and best. Office-bearers in the church ought not to shun this responsibility, as they have been known to do, saying they do not dare to open the doors to any social life in the church for fear of excesses. There ought not to be serious danger. Christians in the church are not to be led; they are to lead.

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Christians should be careful and brave to let their light shine in the social life. They are to be the salt in the church in every relation and activity. They are to make the church a true exhibit of the cheer and attractiveness of the Gospel. The church with Christ enthroned within will be a drawing, uplifting power. On the other hand, everything that is brought into the church that savors of the cheap and carnal, such as crazy suppers, miniature mock weddings, and various fantastic performances, only weakens the power of the church for good or any real service. Pandering, therefore, to unwholesome tastes on the social side is not the way to secure the adjustment of the social and the spiritual. This method uncrowns Christ in His church and puts Him to an open shame, and verily destroys the church itself in all but name, though the crowd is secured and applauds. The church is to do her work not by pulling social strings, but by the operation of Christian truth and principles.

Some entertainments and suppers with paid admission it is possible to have in the church with advantage, but there is danger in them when the chief object is money-getting. The church may degenerate and become mercenary in the eyes of the world. The church must be cautious not to be found on its knees to the world begging for money. A sad spectacle was witnessed in one of our cities near Boston, not long ago. The executive committee of an association of six hundred women representing all the churches of the city had before them the Greek Question. What could they do to help in relieving eighty thousand suffering Greeks and Cretans in Athens? The confession was made that the people would not respond unless they were appealed to through a banquet or great entertainment. Such an attitude of the people kills out the spirituality of the church and the genuine Christian sociality also, so that there is very little left to adjust. There must be re-creation or resurrection before there can be adjustment.

The best adjustment must begin with

A Genuine Recognition and Cultivation of the Spiritual Life.

The spiritual must have right of way in the church. We must put it where Christ put it—first. Let the spirituality of the church be true and normal, let it have free course, and it will run and be glorified and will glorify the church, and the right social life will naturally follow. "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." Here is the true answer to many questions that have given perplexity. It is also the answer to our question: How shall we secure the social and the spiritual with harmony and fruitage in the church?

But what is the spirituality of the church? It is the spirituality of Christ Himself—none other. The spirituality of Christ was not a sentiment, not an emotion or ethical habit, not something extraneous to Himself. It was the very substance of His life. It was absolutely practical and at the same time beautifully rounded, the spiritual and the social always blending, saving. Hence in the church Christ's spirituality is sensible, intelligent, informed, enlightened, truth-seeking, and therefore ungoverned by prejudice. Hence a person like the man recently reported in the papers who maintained a stubborn refusal either to go to church or speak to his wife because his prejudices were crossed, could never find a fitting place in the church of Christ. True spirituality is also loving, for they that dwell in God dwell in love, for "God is love," and such spirituality must be social, for love is social.

This spirituality is emphatically

Social in Self-giving Service

"He came not to be ministered unto, but to minister." We must inject the seed thought which is central in Christianity, the joy and recompense of self-giving sociality. A doubting, disbelieving rich man of the world confessed that he had found out what heaven is like by carrying a load of coal, groceries and goodies into the humble cottage of a poor widow with her eager, grateful children. Christ wants to show Himself in tender ministry to the world, and He has no means to do it except through the body of His church. But this body is often without eyes, or ears, or feet, or hands, or heart—a helpless body to be tended and cuddled, through which Christ cannot reach the world and the world cannot get to Him. The serving Christ must have a serving church. People are too much allowed to come to church to be served. They come to get something without doing something, rather than coming to do something and thus getting something. Christ freely gave

first and gave most, and therefore He received most, even the right and inheritance of all the kingdoms of all humanity, with exceeding great joy.

Furthermore, such a spirituality leads inevitably to a genuine Christian democracy and the unity of the Spirit in the bonds of peace in the church. Thus the spiritual life and the social life are found to be developing together. This spirituality also leads to the opportunity of well-directed organization and activities in the church. Let the church be well organized in the spirit which we have indicated; let the people have before them noble aims and purposes; let them be occupied with the best and richest things (on the principle of getting the scissors safely away from the babe by holding out the bright yellow orange), and the difficulty will disappear. The beautiful blossoms of the spiritual and social life will come forth and bear their precious fruit. The problem of adjustment will be found to be solved. The proof of this lies in what may be called the intelligent, broad-gaged, thoroughgoing revival of pure and undefiled religion. Such an advance movement of Christ's religion cleanses the church, breaks down the barriers, kindles the fires, melts the icebergs among the people, and builds character that is both spiritual and social in beautiful Christian symmetry.

Finally, much must depend upon

The Personality and Leadership of the Pastor, as upon the leader of an army. As the great commander of the victorious army must be clear-headed, balanced, informed, far-sighted, skillful, courageous, and inspired by the spirit of patriotism, so the spiritual leader in the church must be equipped and filled with the inspiration of the spirit of Christ, the spirit of life and power and victory. If the pastor of the church be narrow-gaged and heady, seeing things out of their true relations and due proportions, and thus teaches with prejudice and distorted perspective in his ministry; or, on the other hand, if he be weak and easily led into abominations transcending all Christian liberty and comeliness, the results can only be disastrous for the peace and progress of the church. He is setting the spiritual and the social elements in unholy warfare. In such a case the only remedy is, in proper spirit, to convert the pastor, or in due time and manner secure a new pastor who in the honor and spirit of Christ will be a true "leader and commander to the people."

Auburndale, Mass.

HOLDING THE LADDER.

A WORKMAN in Cooper Institute, in this city, having occasion to ascend a ladder to do some repairing in one of the public rooms, called to an old man, whom he happened to see standing by watching him: "Here, old fellow, hold the ladder for me, won't you?" The "old fellow" started forward and held the ladder for the workman, while he climbed up and did his work. That unpretentious and willing old man was Peter Cooper.

We say that was Peter Cooper. It was Peter Cooper through and through and all over. It was ambition enough for him to hold the ladder for other people. He remembered how hard the climbing had been for him when he tried to study and learn and fit himself for his sphere of usefulness and service; and he had made up his mind many, many years before that he would make it easier for other people to climb. His Institute was a ladder, and the fairest sight in it all was the almost daily sight of the old man, with his glory of white hair, visiting it, stand-

ing by it day after day, holding it up that other people, young men and young women, might climb.

And what is that but saying that Peter Cooper was a Christian? What is this but the very essence of Christianity, the very meaning of the word? What is this but the very life of Him who taught that "it is more, blessed to give than to receive," that saying of our Lord forgotten by the Evangelists, and rescued for us by the Apostle Paul? It is the lesson the disciples had learned of their Master when they said of Him that "He pleased not Himself," which even His enemies had learned and repeated in the gibe, "He saved others; Himself He cannot save." What is it but Christ's own summary of the law of God incarnated again in human life, as it has been incarnated, thank God! many times since Jesus set the example?

That is a white day for any man, poor or rich, when he makes up his mind as did Peter Cooper, to give his life, his thought, his miles or his millions, for other people. They are happier for it; the world is better for it. We know rich men now living whose whole thought is of how they can make their wealth help the world. We heard one of them say, the other day, "It requires more thought to know how to spend your money wisely than how to make it." But we could easily mention the names of more than one rich man of New York who counts many times more millions than Peter Cooper ever amassed, but who holds and grasps after dollars, and never cares to hold the ladder. For them the hungry, toiling world has no benedictions. Their names will be followed by no reverent and grateful crowds. No tears will fall for them. The morning paper will report of them that they died, and that they left behind them so many tens of millions, left it because they could not take it; and it will say nothing more. Why? Because they have planned, labored, amassed only for themselves. They have held no ladder. They have despised the law of love and service, which is paramount to all laws, on which God's judgment throne is set, that by which He judges Himself and will judge the world, and that by which we are bound to judge our fellow-men. Peter Cooper had enough simple, deep wisdom in his youth to take into his own heart and life that blessed rule which humbles self, if it can only uplift others; but which, in God's own blessed economy of law and life uplifts both the world and its benefactor. Trust God for it, "he that humbly himself shall be exalted." He that stands at the foot of the ladder to hold it shall sit near the head of the feast in the heavenly kingdom. What have we been talking about? Is it Peter Cooper's conversion? Nay, yours, we trust, kind reader.—Independent.

DOING AND BEING.

THE new President of the Wesleyan Conference has placed not only Wesleyan Methodism, but all the churches, under obligation, in giving original emphasis to the doctrine of inward holiness. In his own picturesque way, and with a pleasing pertinacity, Mr. Watkinson struck the same note in all his addresses—viz., that holiness of character, the hallowing of the nature, is the primary, the imperative exaction of Jesus Christ. There is nothing the world needs more than earnest and urgent teaching in this direction. Despite our conventions for the deepening of the spiritual life, we have traveled a long way from the Holy Club of Oxford, and the quiet times which have always predated and characterized the greatest days of the church of Christ. The fact is the church is all too feverish. We are in too much of a hurry to get on to be in love with the finest ideals, and to give ourselves pause for reflection and growth. We are enmeshed too much with the active to be lulled by the passive; we are engaged with doing at the expense of being. Hence it is that there is plenty of hand work, but little of heart work; plenty of activity, but little besides. It is no uncommon thing in these utilitarian days to sneer at and disparage the quiet prayer-meeting as useless and impracticable, and to despise the man who shuts the door on a noisy world that he may listen to the voice of God. And this comes very largely of using the methods of the world for the work of the church. More haste and less speed. More rush and less spirituality. More activity and less soul. When we are afraid of giving ourselves time to think, to pray, to grow, we ought to weigh well Mr. Watkinson's happy quotation from Mr. Walter Pater: "Being is distinct from doing. A certain disposition of the time is always in one form or another the highest principle and the highest morality."—Commonwealth (London).

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The Conferences.

(Continued from Page 5.)

are looking for a successful work the ensuing fall.

Trinity.—Pastor J. M. Taber was greeted with good audiences after his return from Nova Scotia. There was a large attendance at the general class-meeting, and "hope, thankfulness, and a desire for work and other cheering aspirations characterized the hour." The pastor's sermon, Sunday evening, Sept. 5, contained many interesting incidents of his vacation trip, including specimens of wood found 150 feet below the surface of the earth by Capt. Kidd's treasure-seekers, as illustration to emphasize the truths of the Gospel. One secret of the success of this church may be found in the fact that its prominent officials are also prominent at the social services. A happy pastor and a cheerful people.

Hope St.—Rev. J. S. Bridgford has enjoyed a month's vacation at Cottage City, and returns to his people in excellent health, with no trace of his recent sickness remaining. His plans for the work this fall and winter, if carried out, will keep both pastor and people busy. The omens of success are good.

Mount Pleasant.—A new church is among the probabilities. The official board has decided that the time has come to arise and build. Plans have been adopted for a neat church edifice estimated to cost \$3,000, and work is expected to begin soon. Rev. C. A. Lockwood is pastor.

Haven Church, East Providence.—The Sunday-school connected with this church has been making a house-to-house canvass of the town, and the results will doubtless be seen in an increased attendance at the school. "Rally Sunday," Sept. 19, is looked forward to with much interest.

Phenix.—An addition is being built to the church, in which the pipe organ is to be placed. The pulpit platform is being enlarged so as to accommodate the choir, thus bringing choir and organ near the pastor. Other improvements are also being made which will add materially to the beauty of the church as well as the comfort of the people. Reopening services will be held Oct. 6. Rev. E. C. Bass, D. D., will have charge, and it is hoped that Bishop Foster will also be present. Rev. C. H. Smith is pastor.

Providence Preachers' Meeting.—The regular Monday meetings began Sept. 13, with an address by Prof. Bulkeley, of Clark University, and singing by his quintet of Jubilee singers. Sept. 20 an address will be given by Rev. Dr. Bass, presiding elder. Sept. 27, Rev. W. B. McIntire and others will give "Impressions of Canadian Methodism." Oct. 4, there will be a devotional service, with sermon by Rev. O. A. Farley. These meetings are all open to the public. NEMO.

Brockton and Vicinity.

Brockton, Franklin Church.—Activity and progress are apparent here. Three persons were recently admitted to full membership from probation and two were received by certificate at the same time. On the evening of the same day two penitents were at the altar asking prayers. The pastor, Rev. J. W. Morris, is giving a series of illustrated sermons on "Thrilling Scenes of the Bible," on successive Sunday evenings, and large congregations are present to listen. A revival spirit prevails.

Rockland.—In accordance with a custom which has been followed for several years, an all-day religious service was held at the Hatherly Church on Labor Day. A love-feast was held in the morning under the direction of Rev. W. D. Woodward, a former pastor of the church. Able sermons were preached in the afternoon and evening by Rev. W. S. McIntire, of Providence, R. I. Prayers and prayer-meetings were held at suitable hours under the leadership of efficient lay workers. The attendance was large, a considerable number being present from surrounding towns. The pastor, Rev. N. D. Bigelow, has gone to a Western State on a short vacation. It is understood that when he returns he will be accompanied by a newly-made wife. The Central Church, which is also in the pastoral charge of Mr. Bigelow, is struggling under a heavy debt of several years' standing, but is courageously looking upward and forward, hoping that with the return of business prosperity will come means to relieve or remove this burden.

Hull.—This church is seriously hampered in the prosecution of the work which it might and ought to do, for the want of some room or rooms other than the auditorium which is now used for all the services of public worship. The location of the church edifice is such that the apartments which are needed could easily be built under the present structure, improving its architectural at the same time. The faithful pastor, Rev. W. H. Butler, alert and active in every way, believes that what ought to be done can be done. He has begun to raise the money needed to meet

the expense which the plan suggested would involve. He deserves to succeed.

East Weymouth.—While the Sunday-school was in session, on a Sabbath in August, an alarm of fire sounded, and in a few minutes it became known that a shoe factory a short distance from the church was on fire. It was the factory of T. J. Evans & Co., a firm in which two families in the church are represented, one of the members being L. Wintrop Bates, a member of the board of trustees and the assistant superintendent of the Sunday-school. There was little formality connected with the adjournment of the school that day. The fire was a serious one. The business plant was entirely wrecked and the loss considerable; but in less than a month the firm had resumed operations in another shop.

Rev. J. H. MacDonald, of Fall River, who was pastor of this church several years ago, spent a week or more with friends in East Weymouth in the latter part of August. He supplied the pulpit on the last Sunday of the month and preached impressively to a large congregation. One young man united with the church in full connection on Sunday, Sept. 5. IRVING.

Maine Conference.

Portland District.

Kittery, First Church.—The Epworth League chapters of Kittery, York and Kittery held a rally with Misspah Chapter, Sept. 2. The afternoon session was devoted to department conferences. At the evening session two interesting addresses were given by Revs. F. C. Potter and W. S. Board upon their impressions of the Toronto Convention. A consecration service followed, in preparation for the protracted meetings to be held this month on these four churches.

South Eliot.—The pastor, Rev. E. W. Kennison, is organizing an Epworth League. He deserves the hearty support of all the members of the church. The revival of Methodism in our smaller churches especially depends upon the training of our young people to loyalty to the doctrines and polity of our church.

Gorham, School St.—The pastor, Rev. Wm. Cashmore, is encouraged by progress on all lines, spiritual and temporal. Five have been received recently into full membership. The Epworth League meetings have been transferred from three o'clock to six on Sabbath evening, and the attendance has increased by over one hundred. The W. F. M. S. supports a missionary teacher in India. The Epworth League sends several barrels of clothing every year to the Epworth House in Boston. A barrel neatly covered with white cloth and labeled "Mercy and Help," is kept constantly in the vestry. This chapter contributes annually \$140 to church expenses, besides their offerings as individuals. It also paid the pastor's expenses at Toronto.

Westbrook.—Rev. C. C. Phelan has returned from his vacation, and is planning for revival work at once. A large chorus choir now does the singing at all services. Rev. N. D. Center is in feeble health, but his friends hope it is only temporary.

Kennebunk.—A young man and his wife who have not been regular church attendants were converted the last Sabbath evening in August.

Shapleigh.—The grove-meeting here was a season of spiritual awakening to the church, and resulted in the conversion of four persons. The Holy Spirit has convicted others, and the pastor is looking for still larger results. People drove ten or more miles to be present at the meetings. The crowds in attendance indicated the demand in our country districts for an old-fashioned camp-meeting. The pastor, Rev. F. E. Welch, was assisted by Revs. T. Whiteside, E. Gerry, and T. C. Chapman, and by local pastors of other churches. Perhaps other preachers on the district can profitably use such a meeting next summer.

Newfield.—The four-days' meetings, with about the same leadership as the Shapleigh meetings, were also a success. The church was greatly blessed, one man being converted who will be a help to the work. E. O. T.

Augusta District.

Kent's Hill.—The fall term of Maine Wesleyan Seminary opened with much promise and gratification. It is reported that there are more students than have registered for several years.

East Maine Conference.

Bangor District.

Camp-meetings.—Foxcroft commenced Aug. 9 and closed Aug. 22. The weather was very unfavorable, but from the beginning the attendance was large and the interest exceedingly good. On Sabbath there was a very large but most orderly congregation, and the sermons by Rev. J. F. Haley, of Dexter, and Rev. R. L. Greene, of Bangor, were especially helpful and able. The following men preached in the order given: Rev. J. F. Haley, J. H. Ogden, G. J. Palmer, W. N. Brodbeck, J. E. Fischer, C. E. Springer, John Tilling, G. H. Hamilton, W. L. Brown, T. F. Jones, W. H. Patten, C. C. Whidden, D. B. Dow, R. L. Greene, J. F. Haley, R. L. Greene, S. M. Small. We can never know how many were converted, nor how much the churches were benefited, but there was manifest a general interest increased from the first to the last service. The general expression is: The best meeting ever held upon these grounds.

At Littleton the meetings commenced on Saturday, Aug. 14, and continued till Aug. 23. The following were present and preached: Revs. D. B. Phelan, J. H. Irvine, J. M. Frost, W. H. McGraw, J. W. Day, J. F. Haley, C. C. Whidden, J. E. Fischer, Carl Raupach, C. C. Phelan, J. H. Barker, W. H. Campbell, T. F. Jones, W. N. Brodbeck, A. C. Thompson (Free Baptist), John Tilling. Dr. Brodbeck gave most excellent satisfaction and a great impetus to the work. His address to the Epworth League was especially enjoyed, and all will be glad to see and hear him again. Rev. C. C. Phelan, formerly of this Conference, now of Westbrook, rendered excellent service, preaching three times to the great delight of the hearers. Rev. J. H. Irvine, coming from Rockland District, and J. Tilling, from Bucksport District, were greatly enjoyed. The preaching was all of a high order and not only those who preached, but many who did not, were very earnest and helpful in prayer and altar services, and contributed to the great success of the meetings. The children's meetings at both places were the interesting features. They were held at 1 P. M. each day. At Foxcroft they were under the direction of Miss Sadie Lower, of Dexter, and at Littleton under the direction of Mrs. J. W. Day, of Danforth. They both proved themselves to be workmen of whom we were not ashamed. Many children found their way into the kingdom.

The Branch receipts were most satisfactory.

to the associations and we are sure that Littleton is to enjoy a very interesting history.

Rev. W. T. Johnson, of Mattawamkeag, held a camp-meeting for eight days in a beautiful grove near the village. It was abundantly successful and many souls were saved.

Rev. C. W. Stevens has fitted up a ground in Maxfield, where he has held meetings several days, which promises well to the Howland circuit.

Atkinson and Sebec.—Rev. W. H. Patten is earnestly engaged in revival work at Sebec, has a large attendance, and feels confident of salvation. Several backsliders have already been reclaimed.

Bangor, First Church.—Rev. H. E. Foss, after a stay of three weeks, with his family, at Beach Lake, Moosehead, was greeted by his loyal band on his return and occupied his pulpit on Sept. 5. He feels greatly refreshed and his wife has been especially benefited by the outing.

Bangor, Grace Church.—Rev. J. M. Frost is making preparations for an outing in the Aroostook woods when all the rest of the preachers have returned. He purposes to leave about the 20th of September. Rev. W. F. Berry of the Maine Conference and others will accompany him. His work is greatly prospering and we look for excellent results on this charge this year.

Lincoln.—Rev. C. H. Johonniet is much beloved by his people, and the congregations and interest are increasing. The serious sickness of the father in the home has greatly burdened him in his work, but the people are sympathetic, patient and kind. The Lord bless Lincoln charge!

Mattawamkeag.—The pastor has greatly endeared himself to the people; the work is growing in interest and the prospects are good.

Houlton.—A letter from the pastor evinces hopefulness. Last Sunday several were received into the church and more are to follow. He expects a great revival.

Houlton.—The work is going well here. The pastor, Rev. D. B. Phelan, is diligently applying himself to the liquidation of the debt and is assured of success, and then another of our churches will be free. The congregations are large and the social meetings well attended. E. H. B.

New Hampshire Conference.

Manchester District.

Derry, First Church.—Its improvements of the church edifice completed, greatly to the comfort of the people, by the kindly aid of many friends, for which all thanks are due. Heddington was very profitable to this church this year, resulting in greatly increased spiritual vigor to several. SIRON.

Dover District.

East Wolfboro and North Wakefield.—These two charges work harmoniously together in one quarterly conference. The pastor, Rev. Frank Hooper, is taking a much-needed rest at Heddington camp-ground.

Moultonville.—Rev. A. M. Markey finds substantial supporters in the summer visitors at "the Park." This church is full of courage and push.

Taftonboro church is rich in historic interest. It occupies a beautiful site overlooking the lake. Some of the veterans have finished their course, kept the faith, and received the crown. May their sons and daughters hold the fort for the kingdom!

Haverhill, First Church.—J. M. Phillips, an official member, was taken severely ill at the camp-ground, and many earnest prayers have been offered for his recovery. He was taken home on Aug. 28. The pastor, Rev. C. D. Hill, has occupied his pulpit throughout the summer. His son, a young lawyer in New York city, has

been at home for a few weeks. A son of Mrs. Wells enters Wesleyan this fall.

Haverhill, Grace Church.—Dr. Chase is building a fine residence near Rev. C. J. Fowler's. Rev. E. E. Reynolds and family are taking their vacation in Vermont. Mr. Reynolds' daughter, who has been quite ill, is much better.

Essex.—Twenty-one have recently united with the church. Open-air meetings are being held, with good results. The general interest in all the meetings is excellent.

Somersworth.—Mrs. Olive Hill Houston has been singing for this church during the summer. The pastor announced special topics for Sunday morning and evening.

Eppling.—Rev. S. C. Keeler has preached Sunday afternoon at Heddington camp-ground. Mrs. Keeler has been visiting friends in New York and Connecticut.

Dover.—The Epworth League has omitted its Sunday evening service. On Friday evening, in connection with the regular prayer-meeting, the League topic is presented by one of their number. Rev. D. C. Babcock has returned from Claremont and Groveton, and reports excellent meetings.

Amesbury.—Twenty additions were recently made to this church. A four days' meeting of considerable interest was held the week following the camp-meeting.

Weirs.—The 25th camp-meeting was a decided success. The writer was present at the opening service in 1873, which was presided over by Rev. S. G. Kellogg, and has been present during some portion of camp-meeting week each year since.

Heddington Camp-meeting.—This meeting is "the mother of them all" in New Hampshire. The camp-ground is a city in the grove. The odor of the pines and the wonderful spring of water make it an ideal place for healthful rest, literary work and worship.

The season of 1897 has been highly successful. The Summer School and Assembly, under the management of Rev. C. W. Rowley, D. D., were well conducted and well patronized. The holiness meeting, under the direction of Rev. A. L. Smith, was sweet and helpful. The district camp-meeting opened Monday, Aug. 23, and closed Friday, Aug. 27. The published program was presented without a break. The preaching was of a high order from first to last. The preachers and subjects were in the following order: Wm. Woods, "Power;" J. T. Hooper, "Fishers;" F. A. Tyler, "Peace;" G. M. Curd, "Delight;" W. H. Locke, "Walk with God;" D. C. Babcock, "Foundations;" C. D. Hill, "Kiss the Son;" L. D. Bragg, "Changed by Blessing;" D. H. Ellis, "Precious Faith;" J. A. M. Chapman, "The First and Second Man;" A. E. Draper, "Preparation;" G. H. Spencer, "Love One Another;" O. W. Bryant, "The True Life;" E. J. Deane, "The Christian." Epworth League meetings were in charge of Rev. Wm. Ramsden, the Junior League meetings were conducted by Rev. and Mrs. G. H. Spencer, holiness meetings were led by Rev. Wm. Woods and S. E. Quimby. Rev. J. L. Felt was musical director and Rev. Wm. Warren organist. Rev. J. T. Hooper was the exhorter of the meeting, and assisted by other brethren he conducted most of the altar services of the week. The early morning prayer-meeting was largely attended, 125 being present on Thursday. The love-feast Friday morning, conducted by Rev. C. U. Dunning, was, as usual, a great occasion, and the farewell service, in Chautauque Hall, was tender and impressive.

Rev. Geo. S. Dearborn, D. D., of Topeka, Kansas, twenty-two years a member of the N. H. Conference and thirty-two of the Kansas, received a hearty welcome and assisted in the services. Rev. O. S. Baketel, presiding elder of Concord District, was upon the grounds. Fifty preachers were in attendance, among whom was the venerable Dr. Roby, of Greenland. Never was a secretary under more faithful service than Rev. Wm. Ramsden.

August 22 was Missionary Sunday. Dr. Old-

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ham and Miss Emerson gave excellent addresses in the interests respectively of the foreign and home fields.

Rev. H. E. Allen looked carefully after the boarding department. The people were well fed and happy.

EMERSON.

Concord District.

Lancaster.—Rev. A. B. Russell writes under date of Sept. 9: "I wish to say a few words with regard to myself through you. First, I wish to thank the few brethren who sent substantial notices of our fiftieth anniversary, which took place on July 27. I spend my time reading and writing and working a garden. I have preached eleven times since Conference, but have had no call yet from my Methodist brethren. I attend service at the People's Church, as I am obliged to go with some one to church in the evening on account of partial blindness, also because the family attend that church. I have made no change in church relation, and do not intend to, at present, at least. I am in the enjoyment of good health, and had a small work away from brilliant street lights, where I could carry my lantern, I could do as good service for the church as I have been able to do for the last five years. If any brother would like my service this fall or winter, give me a trial and see if God will honor my efficiency. A holy life and spiritual growth is my motto."

Greenleaf Camp-meeting.—The weather was beautiful all the week, and the attendance was very large. Many came for the good they could get or do, and evidently many others for a very different purpose. However, about twenty expressed a desire to lead a Christian life. The following brethren faithfully preached the Word: Revs. Geo. R. Locke, Guy Lawton of the Vermont Conference, W. F. Ineson, H. E. Allen, J. A. Bowler, Dr. J. D. Chavis of Greensboro, N. C., E. N. Jarrett, James Cairns, R. T. Wolcott, I. C. Brown, Willis Holmes, and L. R. Danforth. Dr. W. F. Oldham gave an excellent address at the meeting of the W. F. M. S. Dr. Chavis spoke finely on the work of the Freedmen's Aid Society, beside preaching a good sermon. W. T. Carter led the singing, and Miss Webb, of Lancaster, presided at the organ. Money was raised to pay an old debt left over from last year and to defray all expenses of the present season, and a small balance was left toward some necessary repairs to be made before the next meeting. Dr. Babcock and Rev. O. W. Bryant from Dorset District were present a part of the time. The Stark people built a very nice society house, and have raised all the money to pay for it.

A Correction.—The statement in these items a few weeks ago that there was no Sunday-school at Stark when the present pastor came, we are informed, is not strictly correct. For a few Sundays, owing to other necessary services, it had been suspended. We gladly make this correction.

Lancaster.—The pastor, Rev. L. R. Danforth, has received 10 more into full membership, making now 90, and still there are more to follow.

Freedmen's Aid.—Dr. Chavis, president of Bennett College, Greensboro, N. C., has been speaking in many of the churches of the district and aiding in taking the collection for the cause of Southern education. He has been in thirty-three of our churches, greatly to the delight and profit of the people. In some places the collection has been quadrupled. He is to return in October, when he will visit the remaining churches. If it looks as if the collections would be very much in advance of other years.

Jefferson.—During the quarter 27 have been received into full connection and 3 on probation. This is part of the fruit of last winter's revival. This church has enjoyed the presence

and services of Dr. Olin A. Curtis, who has been spending a few weeks in the mountains.

Pittsburgh.—God is blessing the ministry of Rev. W. S. Frye in this north country. Several have been converted within the past month.

Tramps.—These were ministerial ones. After the camp-meeting season was over, we invited quite a number of brethren to join us in a tramp over the mountains. Several could not come, but when we reached the starting point on Sept. 7 there were five: Revs. J. H. Emerson of Concord, E. O. Bullock of Jefferson, R. T. Wolcott of Woodville, A. T. Craig of Berlin, and the presiding elder of Concord District; also the latter's son, Dartmouth Medical School, and two young lads who were glad to be in such company. We were on the road two days, traveling over the entire Presidential range—Mt. Madison, Adams, Jefferson, Washington, Monroe—and on over Franklin, Clinton and Pleasant, going down the bridge path to the Crawford House. The trip for the two days was not less than thirty miles. Our two hours on the summit of Mt. Washington was in the clouds, but the views from the lower altitudes were magnificent; and while we were a thoroughly tired crowd, all felt greatly enriched in thought by our association together and the views we had of this upper country. God has made a great world, and put a lot of it in New Hampshire.

Personal.—The presiding elder and wife have been spending a few days at the Mt. Adams House, and also at the Waumbec in Jefferson. This is one of the most delightful spots in New England. The hotel here has been crowded this summer. A large number of people who are the victims of hay fever find it a good place to get relief. While raticating a few days, we have kept the Sunday work.

Now is the time to push for revival work.

B.

New England Conference.

(Rev. A. H. Herrick, of Wakefield, has charge of the Church Extension Column, East and Southern Districts (with the exception of Worcester and vicinity). Ministers are requested to send items to him, or hand them to him early Monday morning.)

South District.

Highlandville.—Sept. 5 was a very interesting day for this church. The larger number of those who had been away for the summer were in their accustomed places—the pastor and family from a farm in Seekonk, Prof. C. W. Chase and family from the hills of Rutland, Mr. Wm. Gore, wife and daughter, from the mountains of New Hampshire, Mr. R. G. Roper and family from Canada, Mr. C. W. Jones' family from New Jersey, and Mr. Wm. Carter from his visit to England, France, and Germany. There was a general feeling of thankfulness to God for the safe keeping of these while "absent one from the other," and their safe return. A large number received the communion; one was baptized, and three joined the church on probation. During the pastor's absence the pulpit was supplied by Revs. F. J. McConnell, G. W. Coon, O. A. Farley of the N. E. Southern Conference, and Miss Ruth Sills. The church mourns the death of one of its promising young members, Mrs. F. H. Clews. She had been a member four years, was an active member of the Temperance Society, and of the Sons of Temperance, and was beloved by all who knew her. Rev. J. H. Tompkins is pastor.

H.

Worcester.—Our ministers are home again, and all appear to have gained a renewal of strength by the regular vacation. Their people, too, are home, for the beginning of school compels the sojourners by sea and mountain to come back, that the children may again enter upon what is to them the chief trouble of living.

Trinity.—Pastor Holway is back from Cape Cod, and there is every indication of an active and profitable year before him. His son, Gilbert, has given up his Y. M. C. A. work and is now devoting himself to life insurance.

Grace.—On communion Sunday there was received, by letter, Mrs. Florence M. Gray from St. John, N. B. We are always glad to welcome these Methodists from the Provinces, for they seem even more Methodist than we to the manner born.

Oral St. has had a large number of accessions recently, no less than twenty being received last Sunday. The name of Sanderson is surely a good one to conjure with, but he does all in the name of the Master.

Our Swedish brethren are active, the Sterling camp-meeting being followed by extra meetings at Thomas St., which promise much for the cause of God's people. At Quinsigamond Mr. Dahlquist recently had the pleasure of a lifetime in the meeting with a sister whom he had not seen in forty years. She is a widow, has just come to America to spend her last days with her children, long resident here. Such reunions are very infrequent and as delightful as they are rare.

QUI.

North District.

Harvard St., Cambridge.—The first Sunday in September was a great day in this old church. The pastor, Rev. George Skene, D. D., baptized 6 persons and received 42 into full membership from probation. Others will be received after their return from vacations. The Sunday-school is manifesting unusual vigor, and promises large growth under the able management of Sup't. O. H. Durrell.

French Mission, Lowell.—The annual outing of the French Mission, conducted under the auspices of the Methodist churches of Lowell, was held on Labor Day at Bedford, where the banks of the Merrimac. This is the third gathering of a similar nature, and was by far the most largely attended and successful of the three. Everything was under the direction of our efficient missionary, Rev. J. H. Paradis, who seemed to be almost ubiquitous in his endeavors to give everybody the best time possible. In addition to the ordinary sports of a picnic, there was a feast of mind and a flow of soul, at which quite a number of brethren, both French and English, spoke: Rev. J. A. Larigne of Lawrence, Mr. A. Aubin of Nashua, Rev. N. W. Deveneau of Worcester, Rev. H. Raiche, of Haverhill, Mr. R. B. Leitch of Lowell, Mr. C. Ouellette of the French American College of Springfield, and Rev. E. T. Curnick, D. D., of Lowell. A painful sprain of the ankle received in the early part of the afternoon prevented Rev. C. M. Hall, the pastor of Central Church, from remaining to the speech-making as he has done on each of the previous occasions. This French Mission is in an encouraging condition in every respect, except support. Thus far it has been

supported by the Methodist churches of Lowell, with some assistance from the Missionary Society. But the burden is a heavy one, and sometimes it seems as if the work must be given up; but it would be almost a crime to abandon a work that has already assumed the magnitude this has, with such an efficient missionary as Mr. Paradis, and with such a demand and opportunity as is presented in Lowell. If any who read these lines feel moved and are able to assist by a contribution, it will be gratefully received and worthily bestowed. References regard to the work can be made to Presiding Elders Eaton and Mansfield, or to any of the Methodist pastors of Lowell.

East District.

Marblehead.—Sunday, Sept. 5, at the communion service, 13 were received into full connection, the right hand of fellowship being given by the pastor, Rev. Hugh Montgomery, this being the first public service at which he has been able to officiate since his illness. One young man, a convert from Romanism, was baptized at the same service.

Maplewood.—This charge is to have a League (Junior and Senior) rally day next Sunday, and is anticipating the presence all day of Rev. O. W. Scott, president First District Junior League. The younger daughter of the pastor, Miss Pauline Cushing, has just returned from a year's absence in Europe, where, in company with her sister, Miss Bertha Cushing, she has been studying music. One of the long-time members of the church, Mrs. Campbell, has recently returned from a prolonged stay in Europe, and received a most hearty welcome, which found expression in a public reception.

Lynn, Broadway.—The pastor, Rev. Arthur Bonner, last Sunday began a home camp-meeting, to be conducted by himself with the assistance of his ministerial brethren of the Methodist churches of the city, and to last two weeks.

Lynn, St. Paul's.—A good interest is evinced by this church. A Sunday-school rally is announced for next Sunday.

H.

West District.

Chicopee Falls.—The pastor and wife, Rev. and Mrs. W. C. Townsend, started, Sept. 6, for a three weeks' vacation. Their plan was to spend a few days in New York city, then go up the Hudson and spend the larger part of the time at Clifton Springs. During their absence some improvement will be made in the interior of the church building.

Holyoke, First Church.—On Sept. 5, 2 were received into the church from probation and 3 by letter. In the evening a special sermon to young people was preached, and at its close two young people were converted. The family of the pastor, Rev. N. B. Flak, will be well represented the coming year in Boston University, a daughter being in the sophomore class and a son in the freshman.

Springfield, Trinity.—Dr. Henry Tuckley, the pastor, was gladly welcomed back to his pulpit and people, Sunday, Sept. 6, after his European trip. In the evening he described in a very entertaining manner the way in which he and Mrs. Tuckley passed their eight Sundays abroad.

The Preachers' Meeting resumed its fortnightly sessions on Sept. 6. A very fine paper upon Robert Browning was given by Rev. K. Watson Cooper, of Wilbraham.

H.

IN FAVOR OF BELLAMY.

F. C. Clement.

DROPPING all theories and ideals, and taking it from the standpoint of an everyday successful business man, I believe that Bellamy is right in claiming that the competitive system of modern business is all wrong from end to beginning, and the great stumbling-block to the progress of true Christianity; that the "gain of one is the loss of another," ameliorate it how you may. Nor can I believe that Bellamy's method of calling attention to the evils of the system is as dangerous as it is to misrepresent him by quoting such expressions as "the rich are oppressors" and "tyrants," "robbers" and "buccaners." These are excerpts which convey anything but the real position of the author. He does not claim that the capitalist is, according to his lights, any worse than the poor man, or any better. It is the system, not the individuals, that he attacks.

For a religious paper to misrepresent a candid author who is honestly trying to correct the acknowledged evils of the centuries by exhibiting them in new lights, is entirely wrong. Some modified form of socialism, like government control or ownership of railroads, telephones, telegraphs, and the suppression of trusts and the adoption of income and inheritance taxes, is better than anarchy. Don't load down the safety valve of free and fair discussion; better the "storm and tempest of thought and action than the dead calm" of inaction, for without agitation no evil was ever corrected, no reform can make progress. The evils which provoked the French Revolution were belittled by society and ignored and concealed by those who led public opinion, or they would not have ended in bloodshed. As purchasing agent for our public library I feel it my duty to put "Equality" upon the shelves. In Milton's words, "let truth and falsehood grapple," and never fear the result.

You say of the book that "its distinct and deliberate intention seems to be to stir the masses" and "increase the social discontent." Your criticism would seem to indicate (in the words of Lyman Abbott) "a disbelief in man which is more dangerous to society even than that disbelief in God which always accompanies it."

Warren, N. H.

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Mrs. WINDLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

PUBLISHER'S ANNOUNCEMENT FOR 1898.

TO THE MINISTERS OF THE SIX NEW ENGLAND CONFERENCES:

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Church Register.

HERALD CALENDAR.

Providence Dist. Min. Mtg. at N. Easton, Oct. 11, 12
Central Circuit Pr. Mtg. at Watlik, Oct. 1
Norwich Dist. Min. Asso. at Rockville, Conn., Oct. 18, 19

PORTLAND DISTRICT ASSOCIATION W. F. M. S.—The annual meeting will be held in the M. E. Church, Peab's Island, Me., Wednesday, Sept. 13. Sessions at 10.30 and 7. A very interesting program has been prepared, and a delightful day is anticipated. It is hoped that the ladies from all over the district will improve this opportunity to spend a day on one of our beautiful islands and to enjoy the good things the program committee has prepared. Basket lunch at noon.

Mrs. S. L. STROUT, Sec. Sec.

A WORD OF EXPLANATION.—I am reported in Zion's Herald as having purchased a "fine cottage" on Richmond camp-ground. This needs a word of explanation. I did not pay a dollar in money for the cottage, out of my own pocket, for I had none to pay. I simply made an exchange of a little interest I had in Douglas camp-ground with a brother who very kindly offered to take it if I wanted the cottage. The "fine cottage" cost, including furnishings, the enormous sum of \$60, and for it I exchanged what netted me \$2 a year, and with this sum secured a little place in a quiet grove where my wife and I, if God spares us, may spend a few weeks in the heat of summer.

W. McDONALD.

BOSTON PREACHERS' MEETING.—Opening meeting, Monday, Sept. 6. Rev. M. T. Whitaker, D. D. Subject, "The Wesleyans." C. E. SPAULDING, Sec.

THIRTIETH ANNIVERSARY.—Sept. 10, next, will be the thirtieth anniversary of the marriage of Rev. and Mrs. M. W. Newbert. Their friends wish to remember them on this occasion by their presence and by good-will offerings. Mr. Newbert did valiant work for God for many years within the bounds of the West Maine Conference. Some three years ago he was laid aside from work by sickness, and since then has not been able to engage in business or do anything to support himself. Any who may feel they would like to assist, and who cannot be present in person, may send words of greeting and remittance by letter to F. O. Brainerd, China, Maine, who will see that all letters are read and gifts presented.

GENERAL COMMITTEE OF CHURCH EXTENSION.—The annual meeting of the General Committee of Church Extension will be held in the Church Extension Rooms, 1025 Arch St., Philadelphia, Pa., Thursday, Nov. 4, at 10 a. m., and continue over the following Sabbath. The pastors of the churches in Philadelphia and vicinity are requested, as far as practicable, to take their annual collection for Church Extension, Sunday, Oct. 11, or Nov. 7.

A. J. KYTHET, { Cor. Secs.
W. A. SPENCER, }

Money Letters from Sept. 6 to 13.

L. H. Arrey, Mrs. B. F. Alsworth, Dr. I. Anthoine, L. W. Adams, Mrs. J. H. Brown, H. H. Burbank, M. E. Brickett, W. O. Bonta, C. W. Brown, M. D. S. Barker, H. G. Butler, H. O. Beach, Mrs. Chas. Cole, J. T. Caldwell, Mrs. A. Cullen, W. H. Chadwick, B. H. Cox, W. F. Cousins, Wm. Carter, Orlando Cleaves, G. D. Crisman, Mrs. J. S. Clement, H. W. Dearborn, D. W. Downs, Mrs. S. S. Dotes, Mrs. H. N. Eaton, Mrs. E. Fitzgerald, A. O. Pitts, Geo. W. Goodwin, J. F. Gove, J. E. Greene, H. E. Gay, F. L. Hatch, R. F. Harburt, B. W. Hutchinson, J. O. Haddock, Mrs. H. Humphrey, J. F. Haley, H. H. Harris, Mr. H. Hansford, D. F. Harlow, Mrs. J. H. Hatch, Mrs. M. Hanson, F. R. Ketchum, C. O. Kimball, O. H. Loomis, R. T. Miller, R. W. Musgrove, E. H. Miller, Geo. Mansfield, S. McBurney, Wm. Magwood, Morse Bros., E. Newman, Geo. Newton, Pottingill & Co., Mrs. C. W. Pierce, Charles Peckham, J. D. Potts, W. D. Pooler, B. Pilling, F. F. Parkin, M. W. Prince, L. N. Paine, C. D. Robinson, H. B. Robinson, S. M. Robinson, Wm. Ramekin, Mrs. H. F. Reynolds, O. W. Scott, H. Stocker, Mrs. E. A. G. Stickney, A. L. Sprague, M. E. Steadman, C. H. Smith, Mrs. W. W. Stewart, A. C. Southard, Alfred Stason, E. A. Schell, A. O. Skinner, W. O. Thierly, F. A. Tyler, S. J. Underwood, A. H. Wyatt, A. A. Wheeler, Mrs. L. E. Warner, J. F. Warner, H. F. Woodbury, H. O. Warner, A. B. Williams, F. E. Whitcomb.

W. F. M. S.—The anniversary of the New England Branch will be held in the Asylum St. Church, Hartford, Conn., Oct. 12-14. A rate of one fare and a third for the round trip has been granted by the railroads, particulars to be given later.

Dr. and Mrs. Hoskins, Miss Glover, Miss Sikes, and other missionaries will be present and help to make this a season of great interest. Send names of delegates to Mrs. S. Simmons, 26 Edward St., Hartford, Conn.

C. BUTLER, Rec. Sec.

"Only nervous" is a sure indication that the blood is not pure. Hood's Sarsaparilla purifies the blood and cures nervousness.

CANCER

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September Weddings.

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China Loving Cups, from Minton and Doulton, costing from \$3 to \$20 each.

Handsome Lamps. The newest designs. Rare shapes and decorations, many of which are exclusively our own. Rich globes and shades to match. \$5 to \$75 each.

Historical Buildings. In our Souvenir China Department will be found 16 Old Boston views, including those just received from Wedgwood, viz.: "King's Chapel, built 1686, rebuilt 1749," "The Green Dragon Tavern, Union Street, styled by Daniel Webster the Headquarters of the American Revolution," "The Old Brick Church, site of Joy's Building," "The Old South Church," "The Old North Church," etc.

In our Dinner Set Department, Art Pottery Department, Glassware Department, Stock Pattern Department and Main Floor will be seen the newest shapes and decorations; also reproductions of old designs.

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Our Book Table.

Imperial Germany (Illustrated). By Sidney Whitman.

The Social Spirit in America. By Prof. Charles R. Henderson, of the University of Chicago.

Roman Life in Pliny's Time. By Maurice Pellicon. A Short History of Medieval Europe. By Prof. Oliver J. Thatcher, of the University of Chicago.

Roman and Medieval Art (Illustrated). By Prof. William H. Goodyear, of the Brooklyn Institute. Flood & Vincent: Meadville, Pa. Price, \$1 each.

These five books include the prescribed reading for 1897-'98 of the Chautauqua Literary and Scientific Circle.

"Imperial Germany" is the work of a master hand, and while a great amount of historic data is crowded into it, yet it does not seem encyclopedic, but is easy and fascinating reading. The chapters upon "Intellectual Life," "Bismarck," "Womanhood and Family Life," are comprehensive and discriminating. The author has done himself signal credit in this critical study of the German Empire.

"The Social Spirit in America" is a sane and pertinent volume, and it was very wise to put it into the Chautauqua course. The subject is in the air, with very much crude thinking and speaking associated with it. This book will remove prejudice and inspire wise thought. Prof. Henderson is a benefactor in a way, and we commend the volume to the many who are interested in social questions.

The author of "Roman Life in Pliny's Time" is a Frenchman, and his style has all the picturesque and literary attractiveness characteristic of the French litterateur. This book has been prepared with a special view to accuracy of statement. Prof. Frank J. Miller, of the University of Chicago, contributes a very fine and comprehensive introductory chapter. The illustrations are excellent. The translation is by Maud Wilkinson.

To the student of history the "Short History of Medieval Europe" is, perhaps, the most important volume of the five. The author undertakes a very difficult task in trying to cover so much ground in three hundred pages. The volume must be in its nature somewhat like a book of reference, but we do not see how the work could have been otherwise or better done. While it will answer well the purpose of the Chautauqua, it will be less satisfactory to the general reader.

"Roman and Medieval Art" is one of the best of the required volumes of the Chautauqua course. It is really remarkable that the author has grouped so much in so few pages comparatively, and made a book that is not only immensely instructive, but intensely interesting. The text is richly illustrated with 150 pictures of famous art treasures. The perusal of this volume should by no means be confined to Chautauquans, but should be taken in hand by the general reader who desires to cover a great subject critically, with the least waste of time.

Athletic and Arithmetic; or, Mathematical Law in Nature; Arithmetic in Plants and Planets; Mathematics in Musical Science; Number in Vital Action. By H. L. Hastings. Boston: H. L. Hastings. Price 10 cents.

In sixty-three pages of closely printed matter Dr. Hastings has packed a great amount of argument for the truth of Christianity. It is one of the best of his many evidences for the support of Christian doctrine.

Stepping Stones to Literature. By Sarah Louise Arnold and Charles E. Gilbert. Boston: Silver, Burdett & Co.

One takes up the children's reading books of the present with a feeling of regret and almost envy that such aids for training the infant mind were not extant in our day. What unalloyed pleasure the little ones will derive from such an artistic book as this "First Reader," bound in gray-green cloth, with a spray of wild roses (in color) across the cover! It is called "Stepping Stones to Literature," and is full of attractive little illustrations pertinent to the text, besides a number of full-page colored pictures.

Magazines.

The Forum for September is an able and varied number, dealing very largely with current topics. "Alaska and the New Gold-Field" is treated by Prof. Wm. Healey Dall; "Strikes and the Coal Miners," by Samuel Gompers, president of the American Federation of Labor; "Hawaii and the Changing Front of the World," by Hon. J. B. Proctor. Murat Halstead writes with true journalistic instinct of "American Annexation and Armament." "The Supremacy of Russia," by Prof. Thomas Davidson, is a timely and helpful paper. Thomas Gold Alford, Jr., asks: "Is the Cuban Capable of Self-Government?" His answer, while not very flattering to the Spaniard, is to the effect that Cuba is fated to be free, and she will learn the art of self-government, slowly but surely, of the United States. (Forum Publishing Company: New York.)

The North American Review for September is a strong number. Goldwin Smith discusses, in very judicious spirit for him, the inquiry, "Are Our School Histories Anglophobic?" He decides in the negative, but criticizes our school histories for "want of literary art;" "The language is generally flat, and the story is not well told." Competent critics, we

think, will agree with Mr. Smith in this conclusion and thank him for the criticism; for who that was not compelled to do it, ever read to the finish one of these school histories? M. G. Mulholland gives his fifth paper in the remarkable series on "The Pacific States." Prof. W. G. B. Aikie writes interestingly, as he always does, upon "Central Africa Since Livingstone's Death." Dr. Josiah Strong has an important and very suggestive paper on the "Problem of Next Century's City." (New York: 291 Fifth Ave.)

The New Time for September has some contributed articles that can be commended, notably "Postal Savings Banks," by U. S. Senator Mason, and the "Annexation of Hawaii," by U. S. Senator Morgan. This magazine is edited by E. O. Flower and Frederick Upham Adams. That Mr. Flower is proposing for himself in this monthly that which he failed to achieve with the Arena, is clearly evident from his own editorial announcement. Such phrases as the following are very familiar: "It boldly and bravely champions the cause of the people." "It exposes the corruptions, the shams, the hypocrisies, of the hour." The editorial utterances are thoroughly objectionable and harmful. Mr. Flower takes everything in the most serious and intense way. His heated, dramatic and extravagant diatribes against corporations and vested rights only serve to inflame prejudice and excite the unthinking to acts of violence and revolution. (Charles H. Kerr & Company: Chicago.)

Education for September is to be congratulated upon its leading contribution from President Charles F. Thwing, of Western Reserve University, on "A Comparative Study of Our Three Oldest Colleges." The Trinity is Harvard, Yale and Princeton. Dr. Thwing points out very frankly and fairly the peculiarities of these institutions, the work they are doing, and the measure and scope of the influence of each. "Woman's Education in Spain," by Fannie Hale Gardiner, is another valuable contribution. (Kesson & Palmer: 50 Bromfield St., Boston.)

The Chautauquan for September has a full, instructive, and very interesting table of contents, with a portrait of Gen. Nelson A. Miles as a frontispiece. Under "General Reading" we find such topics as: "Life in Washington, D. C." (II); "The Tenement House Reform in New York City;" "Pisto and His Republic;" "Mark Twain's Place in Literature;" "The Influence of the Fine Arts;" "The Sons of Recent Presidents of the United States;" "Electricity During the Last Five Years;" "Defense Against Disease," etc. Around the "Woman's Council Table" we find Maurice Thompson discussing "Common Sense on the Wheel." Florence Kelley shows the condition of "Women and Girls in Sweat Shops." Ethel Walbert tells "How Artificial Flowers are Made." Vital questions of the day are treated in "Current History and Opinion." The reading of the Chautauquan every month is an education in itself. (Theodore L. Flood: Meadville, Pa.)

The leading illustrated article in the National Magazine for September is by Walter Wellman, the Washington correspondent of the Chicago Times-Herald, entitled, "A Dash for the North Pole." But the contribution that will excite the most interest is, "In the Klondike Country." The material is furnished by a Yukoner who took up a claim in the region just previous to the discovery of its great value. The illustrations and description of that dreary, frozen country given in this article ought, we should think, to check a good many cases of Klondike fever. "How Greely was Rescued" is graphically described by Joanna R. Nicholls. Edward Everett Hale's reminiscences conclude this month with a paper on "Old Churches and Ministers." Dallas Lore Sharp provides the eleventh chapter in the religious series, "Christ and His Time." "The Yellowstone National Park" and several stories and poems round out an excellent number. (W. W. Potter Co.: 83 Newbury St., Boston.)

Col. George E. Waring, Jr., contributes to McClure's Magazine for September an article on "The Cleaning of a Great City" that will be a revelation to people who have given little or no thought to the subject. It is illustrated by special drawings showing the different operations in improved street-cleaning. "Life in the Klondike Gold Fields," illustrated by recent photographs, contains timely information, being the personal observations of the founder of Dawson. Rudyard Kipling has a strong poem in this number — "Pharaoh and the Sergeant." Robert Barr, John J. Beckett, and William Allen White provide short stories. A series of life portraits of Henry Clay is furnished. The paper by F. G. Kenyon, of the British Museum, shows what recent discoveries of ancient manuscripts have done toward answering the question, "When were the Gospels Written?" (S. S. McClure Co.: 141-155 East 25th St., New York.)

Cassell's Family Magazine for September has an attractive table of contents. "The Court of Austria," by A. De Burgh, "After Sixty Years," by Theodore A. Cook, and "Rock Climbers in the Dolomites," by Harold Spender, are leading illustrated papers of much interest. "How do you Write the Letter I?" is a curious little study. "Steel Walls and their Stories," "Something about Umbrellas," "An Adventure by Express," "Some 'Vanity Fair' Cartoons," and "The King who Dressed Up," cannot fail to prove entertaining. New chapters in the series are provided, and "The Gatherer" holds, as usual, a good grip of information on a varie-

ty of topics. (Cassell Publishing Co.: 31 East 17th St., New York.)

The frontispiece of the September St. Nicholas is a reproduction of the painting by Geoffrey, "A Village School in Brittany." A story of Old England, entitled "A Girl of Winchester," is contributed by Virginia Cabell Gardner. "Floating Fire Engines" is an interesting paper by Charles T. Hill. "A Brave Little Coward," by May Belleville Brown, is the story of a prairie fire. "A Right Royal Robe," "A Wagon Up a Tree," "A Soap Bubble and its Secrets," "Flower of the Almond and Fruit of the Fig," "The Street Dogs of Constantinople," and "Stories of Elephants," will absorb the attention of the young folks. The fresh chapters in "Master Skylark," "The Last Three Soldiers," and "Miss Nina Barrow," will be read first of all by those who have "kept up" with these serials. (Century Co.: Union Square, New York.)

After the editor's candid comments on "Men and Things," perhaps the most entertaining contribution in the September Donahoe's Magazine is the finely-illustrated paper by Chaplain Chidwick, U. S. N., on "A Parish Afloat." Other contributions of note are: "The Stars," by Henry Guy Hamilton; "Dr. Parsons, Historian," Rev. J. J. Mallon; "Our Young Men," Rev. William T. McGuire; "A Land of Wind and Water," S. Leverett Johnson; "The Caverns of Luray," Pauline C. Rust. There are several short stories, besides new chapters in the editor's serial, "A Jesuit in Disguise." (Donahoe's Magazine Co.: Boston.)

Health-Culture is a quarterly journal of practical hygiene. The June-July-August number, just at hand, contains a large amount of helpful, practical information and suggestion in regard to the cultivation and maintenance of good health. "Vacation Health Hints," "Amusements for the Convalescent," "How to Keep Cool," "Money the Charlot of Disease," "Sewerage of the Body," "Monsieur Sebastian Kneipp," "Enemas—the Flushing Treatment," "Hygiene and Health," "Should we Wear Woolen Underclothing?" "Meso-therapy, or Muscle Rolling," "Cycling for Health," are some of the suggestive topics discussed in this issue. (Health-Culture Company: 341 Fifth Ave., New York.)

The September Book News presents a frontispiece portrait and biographical sketch of Clinton Ross, with a complete story from his pen entitled, "The Sealed Packet." There are letters from London, Boston, New York and Chicago, full of literary chitchat, and a full quota of book reviews. (John Wanamaker: Philadelphia.)

The Book Buyer grows better and better with each new month. The September number opens with a paper on "Lincoln in Caricature," by R. R. Wilson, illustrated by Tenniel's cartoons published in "Punch." "The Rambler's" entertaining literary comments are enlivened with portraits of John La Farge, Rowland E. Robinson, Miss Abbe Carter Goodloe, Walter A. Wyckoff, Rev. W. E. Barton, and Miss Lucy S. Furman. Prof. George P. Fisher reviews Jowett's "Life and Letters." (Charles Scribner's Sons: New York.)

Literary Notes.

The title of Mark Twain's new book is announced as "More Tramps Abroad."

The son of the late Sir John Millais will shortly publish a life of his father. All of Millais' models were invited to contribute their reminiscences of him.

It is announced that Dr. Nansen will make no less than \$150,000 out of "Farthest North."

"Captain January," the children's story by Mrs. Laura E. Richards which royally deserves the place it has won, will soon reach the 100,000 mark, as Messrs. Estes & Lauriat, the publishers, have lately printed the 97th thousand.

It is said that none of the publications induced by the Queen's Jubilee in England have



Old age comes early to the clothes that are dragged up and down over the wash-board. It's ruinous. Nothing else uses them up so thoroughly and so quickly. This wear and tear, that tells so on your pocket, ought to be stopped. Get some Pearlline—use it just as directed—no soap with it—and see how much longer the clothes last, and how much easier and quicker the work is. Pearlline saves the rubbing.

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had a better sale than the special editions of the whole Bible and the New Testament.

James Schouler, having finished the manuscript of his "Constitutional Studies," has turned his attention to the long-promised sixth and concluding volume of his "History of the United States," embracing the period of the Civil War. It is hoped that this will be ready for publication next year.

Messrs. Houghton, Mifflin & Co. will publish this fall "Poems Now First Collected," by Edmund Clarence Stedman. This volume will contain Mr. Stedman's poems of the last twenty years, including some of his strongest and most noteworthy works. The book will be simple but effectively artistic, in harmony with its contents.

Perhaps the most important fall announcements made by Dodd, Mead & Co., are in the domain of theological literature. In this department they have three noteworthy undertakings: "The Potter's Wheel," by Ian MacLaren; Dr. W. Robertson Nicoll's "Expositor's Greek Testament," destined to replace Dean Alford's Greek Testament, now somewhat out of date and entirely out of print; and the much-heralded "Polychrome Bible," an entirely new English version of the Old Testament, with the composite structure of the Bible, shown in polychrome printing. This will be under the editorship of Professor Paul Haupt, of Johns Hopkins University.

Mr. I. Zangwill, author and critic, tells this about himself: "I was married in Ventnor, at least so I gathered from the local newspapers, in whose visitors' lists there figured the entry, 'Mr. and Mrs. Zangwill.' I do not care to correct it, because the lady being my mother, it is perfectly accurate, and leads to charming misconceptions. 'There, that's he,' loudly whispered a young man, nudging his sweetheart, 'and there's his wife with him.' 'That! Why, she looks old enough to be his mother,' replied the young lady. 'Ah! said her lover, with an air of conscious virtue, and a better bargain, 'they're awfully mercenary, these literary chaps.' The reverse of this happened to a young friend of mine. He married an old lady who possessed a very large fortune. During the honeymoon his solicitous attentions to her excited the admiration of another old lady, who passed her life in a bath-chair. 'Dear me,' she thought, 'how delightful in these degenerate days to see a young man so attentive to his mother!' and, dying soon after, left him another large fortune."

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This water is fully endorsed and used by Col. WILLIAM M. OLIN, Secretary of the Commonwealth; Major William H. Hodgkins, ex-Mayor of Somerville, and many other gentlemen who occupy governmental and official positions. It is also fully endorsed and prescribed by many leading physicians. There are many testimonials on file in our office, which can be seen by any one who calls.

Water for sale by Geo. C. Goodwin & Co., Cutler Bros., Weeks & Potter, Boston; Blanding & Blanding, Providence, R. I., and druggists generally. Address, or call for circulars upon.

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THE ALPHA CHAPTER, BOSTON UNIVERSITY.

A LIST of the alumni of the School of Theology of Boston University by classes. If any one can give further information, please address Rev. Seth O. Cary, President, Wollaston, Mass.

1850.

JOHN B. FOOTE, Cent. N. Y., ed., Syracuse, N. Y.
EZEKIEL FRANKLIN HINKS, Physician, d. Feb. 12, 1886.

JOHN PAULSON, South Kansas, d. March 4, 1893
1851.

SHADBRACH L. BOWMAN, N. Y., sy., Newark, N. J.

WM. KELLEN, Providence, R. I.

SAMUEL MCKEAN, Troy, Lansingburg, N. Y.

CHARLES NASON, N. E. Southern, d. May 28, 1885.

OLIVER P. PITCHER, No. N. Y., ed., Adams, N. Y.

LUKE B. TOWER.

1852.

BENJ. S. ARRY, E. Me., d. Oct. 19, 1894.

HORATIO ARTHUR.

LORENZO BARBER.

ALFRED BRIGHAM, Cal., ed., Jersey Valley, N. Y.

OLOFF H. CALL, Kansas, ed., Topeka, Kan.

GEO. W. CHESTERBROUGH, Erie, ed., Jamestown, N. Y.

ISAAC S. CUSHMAN, N. E., d. Sept. 6, 1870.

ALONZO FLACK, N. Y., d. March 1, 1885.

J. P. FRENCH, E. Me., d. Aug. 6, 1862.

RODNEY GAGE, Mich., ed., Orion, Mich.

CHAR. C. GOSS, d. July 22, 1891.

AUSTIN F. HERRICK, N. E., d. Sept. 2, 1896.

DUGALD THOMPSON, Des Moines, d. May 18, 1896.

ALFRED WELCH, d.

IRA S. WATKINS, d. Schenectady, N. Y., June 4, 1863.

HENRY S. WHITE, Detroit, ed., Milford, Mich.

1853.

CARLOS BANNING, N. E. So., ed., Newport, R. I.

ANDREW J. CHURCH, N. E. So., sy., Cottage City.

HIRAM M. CHURCH, No. N. Y., Amboy, N. Y.

LEWIS E. DUNHAM, N. E. So., Providence, R. I.

FRANCIS D. HEMMENWAY, Mich., d. April 19, 1884.

LEVINGS H. HOOKER, Vt., d. June 21, 1863.

CHARLES H. SMITH, N. H., ed., Haverhill.

EZEKIEL SMITH, Me., d. July 9, 1893.

ROBERT S. STUBBS, Puget Sound, Chaplain, Tacoma, Wash.

WESLEY P. WRIGHT.

1854.

GILBERT E. BENT, N. E., sy., Salem.

JOHN CAPEN, N. E., ed., Hopkinton.

JOHN K. B. CLAYTON, d.

HENRY T. GILES, Cent. N. Y., d. Oct. 4, 1894.

ANDREW F. MOREY, Genesee, ed.

OLIVER SPRINGSTEAD.

1855.

JARVIS A. AMES, N. E., d. July 15, 1885.

ANDREW CATHER, Phil., Chaplain, Wernersville, Pa.

ANDREW K. CRAWFORD.

CHARLES U. DUNNING, N. H., Manchester, N. H.

JOEL W. EATON, Troy, P. E., Plattsburg, N. Y.

WM. S. EDWARDS, Balt., P. E., Baltimore, Md.

GEO. W. E. ELLIS, d.

ELON FOSTER, N. Y., sy., Brooklyn, N. Y.

NELSON GREEN, N. W. Indiana, ed.

JOHN S. HANNAH, Presbyterian, New York city.

CHAS. E. HARRIS, N. E. So., Provincetown.

ENOS E. KELLOGG, No. N. Y., d. July, 1883.

JONATHAN A. KNOWLES.

ALEXANDER MCLEAN, N. Y. East, 17th Street Church, New York, N. Y.

CHARLES A. MERRILL, N. E., d. Jan. 6, 1896.

MUNSON G. WADSWORTH, No. N. Y., Springfield, N. Y.

CHARLES YOUNG, N. E., d. Dec. 11, 1894.

[To be concluded.]

Obituaries.

Bither. — William Bither, a respectable citizen, died at his home in Unity, Me., Sept. 1, 1897, at the age of 73 years and 8 months.

Mr. Bither was in the late civil war. He was among the first to enlist, and served until the close. He endured eight months of hardship and privation in Libby Prison, where he contracted disease which undermined his health. He could not say that he was well for a day after he left Libby Prison. Several times he was prostrate with sickness, but, as he expressed it to the writer a little while before his death, "The good Lord raised him up again."

It was during one of these sicknesses, about seven years ago, that he "came to himself," and, realizing his unfitness for heaven, he called in a minister and a Christian neighbor to pray with him. Presently the light shone into his soul, and he became a follower of the Lord. He joined the Methodist Episcopal Church, and was

in faith. He is blessed, for "he died in the Lord."

Of his four children only one, Charles, a young man of promise, a sophomore in Wesleyan University, remains.

D.

Flagg. — Mrs. Mary F. Flagg, wife of Robinson Flagg, was born in Eastport, Me., Oct. 31, 1832, and died in the same house in which she was born, Aug. 12, 1897, aged 64 years, 9 months and 12 days.

Mrs. Flagg was converted in early life, and was baptized and received into the Eastport Methodist Episcopal Church by Rev. C. L. Haskell in 1871. For more than twenty-six years her zeal for God and His cause has been shown by a quiet but straightforward Christian life. During all these years she has maintained the confidence of a Christian community, which unites with her husband and children in rising up to call her blessed.

She was married to Mr. Flagg Oct. 13, 1875, by Rev. Nelson Whitney. Of their eight children three have preceded her to the heavenly land. Of the five remaining Arthur, a promising young man of twenty-one years, and Annie, a bright girl of sixteen summers, fully realize their loss, and with the other three of more tender years group together with their bereaved father in a home without wife or mother. But their loss is her gain, and they mourn not as those without hope.

Her faith in God never wavered, and as she saw that the time of her departure was at hand, she calmly called her family about her bedside and one by one gave to them the parting hand of blessing and counsel. Her last sickness lasted about four weeks, and at times she was a great sufferer, sinking gradually until the curtain dropped and she was not, for God had taken her.

Her funeral was held Aug. 16. After a brief service at her home, the remains were taken to the church. A large congregation was present to attest their sympathy. The services were conducted by her pastor, assisted by Rev. J. A. Ford, of the Baptist Church.

F. W. BROOKS.

Emery. — George N. Emery was born in Chatham, Mass., April 12, 1841, and died in Charlestown, Mass., June 21, 1897, aged 56 years, 2 months and 9 days.

Mr. Emery left his home at Waltham in the early morning, as usual, and while meeting the pressing cares of a busy day, by a sudden stroke of disease he was taken to the land of the living.

In 1874 Mr. Emery with his family moved to East Boston, and for some time attended the Maverick Congregational Church. In 1877 there was a newly awakened religious interest among business men. He was attracted to their daily meetings, held in South Market Street, and there gave his heart to Christ, and soon after united with the Meridian St. Methodist Episcopal Church, East Boston, where he was a regular attendant and earnest worker. For many years he was a member of the board of trustees, superintendent of the Sunday-school, and actively united with all the church interests. His removal to Waltham four years ago brought timely encouragement to a disheartened congregation worshipping in Ashbury Temple. He was elected trustee and took great interest in the temporal and spiritual welfare of this struggling church. At the time of his death he was a member of the Ashbury Temple Association, that holds in trust the church part of the Methodist Building. By word and deed he greatly encouraged his pastor, who in dark days found him wise and safe in official counsel. He was of a retiring nature, and never sought or desired political preferment.

In 1863 he married Miss Phebe Rogers, of Har-

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CHURCH CARPET

copal Church of this place for fifty-seven years. She was baptized and joined the church under the ministry of Rev. J. Harrington in 1860. She has been the mother of eleven children, eight of whom are living. She has 22 grandchildren, 35 great-grandchildren, and 3 great-great-grandchildren—68 living descendants. She has been a regular reader of ZION'S HERALD for over half a century—how much over she does not remember. Its weekly visits are eagerly looked for even now. She delights in having it fully read to her by her daughter immediately upon its arrival. If ZION'S HERALD will inevitably produce such a beautiful character, would to God that all the mothers of New England would read it! It is a pleasure to be the pastor of such a saint."

The "Wesleyan Harp."

Mrs. J. M. Houghton.

MR. EDITOR: I rise again, not to explain, but to assert what I know. It is no small thing to be on the right side, and it is more when a Bishop stands there also. Dr. William McDonald is the mistaken one this time, and not Bishop Warren.

In the July 14 issue of ZION'S HERALD you published the poem, "The Grave of Cox," by J. N. Maffitt, which I sent you in answer to a request of Rev. James Thurston. This poem is found, set to the tune "Monrovia" by A. D. Merrill, in the "Wesleyan Harp," which book I own. The following is the title page:—

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COLLECTION OF HYMNS AND TUNES,
Suitable for
Social Worship.

Hands, and hearts, and voices raise!
Sing as in the ancient days. — WESLEY.

By A. D. MERRILL and W. C. BROWN.

BOSTON:
Published by the Compilers.
1884.

On the obverse side is the following:—

Entered, according to Act of Congress, in the year 1884, by Abraham D. Merrill and William C. Brown, in the Clerk's Office of the District Court of the District of Massachusetts.

Printed by D. H. ELLA.

Stereotyped by THOMAS G. WELLS & CO.
BOSTON.

Thus it is *fixed*, and "be that runneth" to it "may read." The first hymn in the book is, "A charge to keep I have," set to the tune of "Garretson." Then follow "Hallowell," "O for a closer walk with God," "Nuremberg," "Once I thought my mountain strong," "Old China," with its wall, "Why do we mourn for dying friends?" "Concord," "Martyn," "Saint's Home," "Coronation," and a host of others, together with "Old Hundred" in long meter, every note being a half-note, with a hold over some of them for prolonging the worship.

As children we used to gather at the family altar, and, led by father and mother, would sing these hymns, and each Sunday morning sang, "Safely through another week" (page 90); and somehow those restful Sunday morning strains come back to me in all their freshness though my hair is silvered and the dear parents for years have been joining with the angels singing, "All hail the great Immanuel's name."

Berea, Ohio.

HISTORICAL CHINA. — Among the novelties in the crockery stores are the new views of Old Boston which Jones, McDuffee & Stratton have had engraved by Wedgwood and brought out on plates and pitchers in the old blue — the Old South Church, King's Chapel, the State House, Faneuil Hall, the Green Dragon Tavern, etc., sixteen views in all.

That Plea for Revivals

WE are happy to give place on this page to the following very timely and important communication, written by Prof. S. F. Upham, D. D., of Drew Theological Seminary:—

That plea for revivals from Bishop Mallalieu and the New England presiding elders is most timely. Never did the good Bishop write more sensibly. His vigorous appeal ought to be read from the pulpit to every Methodist congregation in New England.

Methodism is a revival church; we must not forget that fact. We are false to our principles, untrue to our traditions, and unworthy of our name, if we do not believe in, and labor for, genuine revivals. Shame on the Methodist preacher who is so far "advanced" and so "broadly cultured" as to think that revivals belong to the crudities of a former age, and are not to be desired in these favored times!

New England — with all her culture — needs nothing so much as another "great awakening" — a pervasive, extensive revival of religion. Infidelity cannot stand before such a movement, for it is of God; and one Saul "obedient to the heavenly vision" and of whom it may be said, "Behold he prayeth," is an argument for our faith which even a sneering skeptic cannot gainsay.

Brethren of the New England Conferences, I believe such "times of refreshing" are just at hand. Presch the old truths, tenderly, faithfully, and constantly; the old truths — the absolute necessity of regeneration by the power of the Holy Ghost, the universality of the atonement in Jesus Christ, the free co-operation of the soul in every work of grace, and an election to heaven through character as the fruit of faith. Such doctrines are not obsolete, and never will be.

Use our methods, sing our hymns, and may you soon see the rising of the cloud which betokens a gracious rain, and hear the rustling in the mulberry trees which promises a Divine Presence.

Lasell Seminary, Amherst, opens Thursday, Sept. 16; new pupils appearing on Tuesday, and old ones Wednesday. Lasell has a great record for punctuality in opening after vacations. The school is full, and many have been unable to get desired accommodation. The Waltham Watch Company Band will play on Wednesday evening, and Col. Homer B. Sprague, professor in Drew Theological Seminary, Madison, N. J., will open the lecture season on Thursday evening upon "Goldsmith's True Inwardness — A Study of his Preparatory Life."

A Centenarian and More.

REV. WILLIAM WOOD, of Boothbay Harbor, Me., writes under date of Sept. 10:—

"The good Book says, 'The fear of the Lord prolongeth [addeth] days.' This is certainly verified in the life of a precious old Methodist saint of this town — Mrs. Amy Pinkham. She was born on the 4th day of September, 1794, and a few days ago celebrated her 103d birthday. She is hale and hearty, with good sight, keen hearing, enjoys life, and her face glows with Christian love. She, however, very modestly said, 'I do not feel that I am worthy to call myself a Christian.' She has enjoyed the favor of God's reconciled countenance since she was a child of five years of age — a Christian 97 years! She has been a member of the Methodist Epis-

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